Investigating The Privileged Status of

SHAYKH 'ABD AL-QADIR AL-JILANI

Within the Muslim Traditions in Java

Syafiq A. Mughni | Imam Ghazali Said
Genti Kruja | Nyong Eka Teguh Iman Santosa

Syafiq A. Mughni
Imam Ghazali Said
Genti Kruja
Nyong Eka Teguh Iman Santosa

Investigating The Privileged Status Of SHAYKH 'ABD AL-QADIR AL-JILANI Within The Muslim Traditions In Java

UNDANG-UNDANG REPUBLIK INDONESIA
NOMOR 28 TAHUN 2014
TENTANG HAK CIPTA

PASAL 113
KETENTUAN PIDANA
SANKSI PELANGGARAN

1. Setiap Orang yang dengan tanpa hak melakukan pelanggaran hak ekonomi sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf i untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 1 (satu) tahun dan/atau pidana denda paling banyak Rp100.000.000 (seratus juta rupiah).
2. Setiap Orang yang dengan tanpa hak dan/atau tanpa izin Pencipta atau pemegang Hak Cipta melakukan pelanggaran hak ekonomi Pencipta sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf c, huruf d, huruf f, dan/atau huruf h untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 3 (tiga) tahun dan/atau pidana denda paling banyak Rp500.000.000,00 (lima ratus juta rupiah).
3. Setiap Orang yang dengan tanpa hak dan/atau tanpa izin Pencipta atau pemegang Hak Cipta melakukan pelanggaran hak ekonomi Pencipta sebagaimana dimaksud dalam Pasal 9 ayat (1) huruf a, huruf b, huruf e, dan/atau huruf g untuk Penggunaan Secara Komersial dipidana dengan pidana penjara paling lama 4 (empat) tahun dan/atau pidana denda paling banyak Rp1.000.000.000,00 (satu miliar rupiah).
4. Setiap Orang yang memenuhi unsur sebagaimana dimaksud pada ayat (3) yang dilakukan dalam bentuk pembajakan, dipidana dengan pidana penjara paling lama 10 (sepuluh) tahun dan/atau pidana denda paling banyak Rp4.000.000.000,00 (empat miliar rupiah).

Investigating The Privileged Status of Shaykh 'Abd Al-Qadir Al-Jilani Within the Muslim Traditions in Java

Diterbitkan pertama kali dalam bahasa Inggris
oleh Penerbit Global Aksara Pers

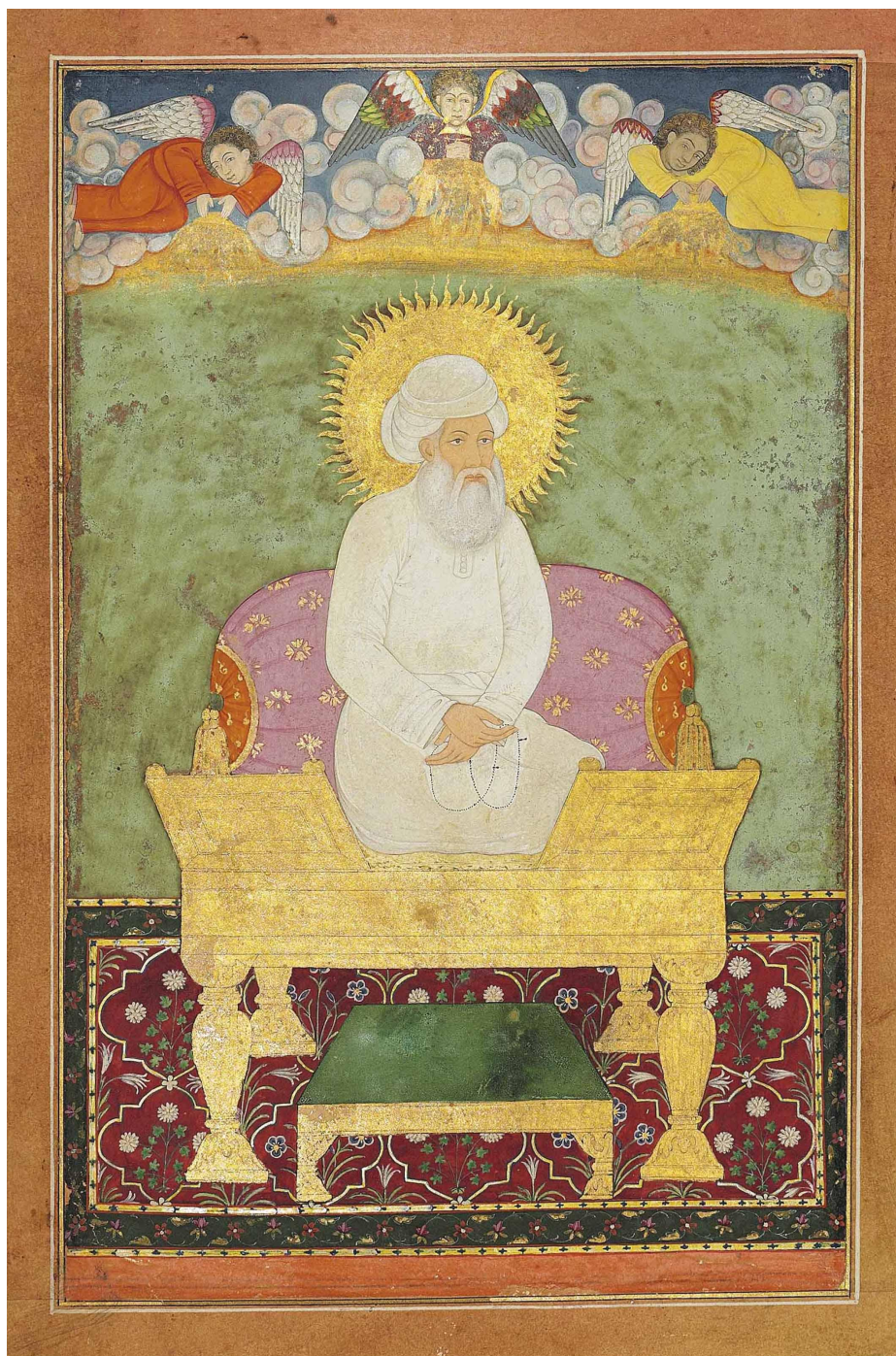
ISBN : **978-623-462-373-4**
x + 192 hal; 15,5 x 23 cm
Cetakan Pertama, Juni 2023

***copyright* © Juni 2023 Global Aksara Pers**

Penulis : Syafiq A. Mughni
Imam Ghazali Said
Genti Kruja
Nyong Eka Teguh Iman Sentosa
Penyunting : Alaika M. Bagus Kurnia PS
Desain Sampul : Hamim Thohari Mahfudhillah, M.Pd
Layouter : Ilil N. Maghfiroh

Hak Cipta dilindungi undang-undang.
Dilarang memperbanyak sebagian atau seluruh isi buku ini dengan bentuk dan cara apapun tanpa izin tertulis dari penulis dan penerbit.

Diterbitkan oleh:

CV. Global Aksara Pers
Anggota IKAPI, Jawa Timur, 2021,
No. 282/JTI/2021
Jl. Wonocolo Utara V/18 Surabaya
+628977416123/+628573269334
globalaksarapers@gmail.com

Preface

It is undoubtedly challenging to study a well-known historical figure living in the long past. A careful and persistent effort is needed to investigate and evaluate the facts and data that are available, particularly when the person under studies has substantial archives with numerous versions all attributed to him, either in the forms of literature thought to have been written by himself or those believed to have been authored by others.

Shaykh 'Abd al-Qadir a-Jilani (subsequently abbreviated as SAQJ) is one figure that meets these criteria, a figure that when his name mentioned always sparks attention and a deep impression on those who hear it. SAQJ as an intellectual who lived in the late fifth and early sixth centuries of the Hijriyah can be regarded as a historical figure reputed for his popularity as well as influence on the ideas and practices of Muslim community that are still living today. A scientific study that tries to be objective will be an important endeavor in presenting a scientific narrative about him.

SAQJ's thoughts and exemplary stories that have influenced so many people—especially Muslims—are so valuable to be presented and reviewed more critically so that those who draw guidance and inspiration from him have access to more accurate information. Through this book, the authors intend to connect and carry on this goodwill. While SAQJ passed away centuries ago, for some Muslims today, his image

remains alive. He continues to live, accompany, and paint the religious structure and articulation of Muslim community.

This book is organized into three parts. The first is to talk about the historicity aspect of SAQJ. The second focuses on highlighting the traditional practice of respecting SAQJ. The third part is where the authors try to do a contextual reading of SAQJ. Each part is preceded with a preface and end with a conclusion.

As far as methodology concerned, this study has a systematic combining approach (Dubois and Gadde, 2002). Its issues are investigated qualitatively by integrating textual studies, fieldwork, and a comparative approach (cf. Creswell, 2014; Roth, 2012; Keegan, 2009). This study examines any pertinent written materials or narratives relating to SAQJ and his privileged status within Java's Muslim traditions through textual analyses. SAQJ's published works, as well as the prayer manuals *(kitab tawassul aw du'a)* and hagiographies *(kitab manaqib)*, which Muslims in Java circulated and used in their traditionary activities, are regarded as primary materials. This study will also touch on related controversial issues related to those activities, the venerating practices toward SAQJ, among Muslims particularly in Java (Imron, 2005; 1977; Abu Amar, 1989).

Fieldwork is carried out through observations, interviews, and surveys with questionnaires. Observations are conducted to see activities of *manaqiban,* "a ritual practice in which Muslims gather to listen to the reading, singing or recitation of anecdotes which narrate the distinctive qualities of a saint (wali)" (Millie, Barton, Hindasah & Moriyama, 2014; cf. Abdan, 2003). Interviews and surveys with questionnaires are designed for Muslims in Java who have experienced or are acquainted with the phenomena of SAQJ. While the comparative approach is to identify or understand a similar phenomenon in another country by using Türkiye as a comparison. A critical question is raised

from the fact that SAQJ is a Hanbali figure that gains such great popularity in the Shafi'i majority country, Indonesia. The question is also relevant, whether or not the popularity is found in a Hanafi-majority country, such as Turkiye (US Department of State, 2018). On one hand, the study will reveal whether the veneration for SAQJ in a Hanafi-majority Muslim country, Türkiye, is also rooted in a similar way as that in Indonesia, a Shafi'i majority Muslim country. On the other hand, Türkiye is historically known as a country with robust sufi traditions. It has become the cradle as well as the growth area for many sufi orders, including the Qadiriya which is attributed to SAQJ. In Türkiye, there have also been centers for the study of Sufism, such as *Markaz al-Jilani li al-Buhuth al-'Ilmiyah*, a scientific center for studying SAQJ based in Istanbul and managed by one of his descendants.

The focus of this study is on the practice of venerating SAQJ in Türkiye comparable to similar phenomena in Indonesia. It is questioning (1) whether SAQJ is respected and praised by Muslims in Türkiye as he is in Indonesia; (2) whether any traditions of venerating SAQJ are living in Türkiye as those are in Indonesia such as *manaqib* tradition and *tawassul* practice through his name and spiritual influence; (3) if so, whether the traditions of venerating SAQJ in Türkiye exclusively exist within Qadiri circles or also penetrate into other sufi orders and non-sufi affiliated Muslims; (4) whether any historical and hagiographical documents or works attributed to SAQJ are surviving and actively circulated among Muslims in Türkiye; and (5) what reasons might be playing behind the existence of the venerating traditions to SAQJ and how they are able to survive or even spread among Turkish Muslims. Along with this, the characteristics that reveal similarities and differences between both venerating traditions in Indonesia and Türkiye are

provided, wherefrom the scientific justification over the locality or globality dimension of those traditions would be developed.

In practice, the accounts of this book are based on the data harvested through four steps in the study of history. The first is heuristic or collecting data sources. The second is the source criticism. At this step, the data are compiled and triangulated. Then, the data are substantively reduced through determining which of them are relevant and valid as materials for building a comprehensive understanding of the issues. The third is the interpretation. Valid data compiled through all five methods including written documents, field observations, testimonies or interviews, inputs of questionnaire surveys, and comparisons, are explored to find their rationality and projective implications. The fourth step is writing the results.

From text documents, the analysis is for obtaining detailed descriptions of how SAQJ was taken as a historical or mythical figure in various sources of biographies and hagiographies. This process includes an attempt to distinguish and separate the facts from the myths about SAQJ. Here, data from all available SAQJ's works are primary references for understanding the epistemic structure of his intellectual and spiritual legacy from a historical point of view. Meanwhile, mythical elements from hagiographic sources are still considered important materials to explain why SAQJ has a special status in the structure of Muslim traditions. Documents in manual forms, such as for manaqiban or tawassul activities, are references that will be used to affirm the depth and breadth of the privileged status of SAQJ. The process of textual analysis operates to find relevant data by reflecting on functional aspects that exist in a text. They might consist of metafunctional, situational, cultural, intertextual, or intratextual functions (see Choliludin, 2006).

From field observations, the analysis operates to identify visual images of how the privileged status of SAQJ manifests or embodies in Muslim traditionary activities. It will serve as

empirical evidence showing that his exceptional status is not only alive in written forms but also maintained as a tradition in daily life. Further confirmation is held by analyzing valid data taken from interviews and questionnaire surveys. Testimonies and inputs provided by the informants related to the topic studied are clues by which the analysis will use them to assess how far the influence of SAQJ penetrates experiential structures of Muslims or how that tradition is lived authentically.

From comparisons, the analysis goes through the stages of pairing and comparing data from different cultural contexts. The living experiences over tradition lived by Muslims in Indonesia, related to SAQJ whose extraordinary position in their tradition will be brought together with living experiences over a similar tradition that is lived by Muslims in Türkiye. *"Comparison is a matter of judging both similarities and differences"* (Cooper Jr., 2004). The analysis process in this section can also be seen as a cross-cultural encounter process.

For all processes of analysis, theories, and perspectives on biography, hagiography as well as on tradition and change will be applied to deepen our comprehension and extend our elaborations. Through interpretations as well as in-depth analysis, the discussion is certainly expected to produce freshly scientific explanations or theories about how a historical figure gains an honorable status in a certain tradition and how a tradition is able to maintain its existence while preserving its distinguishing characteristics that may be unique and different from other similar traditions.

It is hoped that this effort would benefit readers and contribute scientifically.

Contents

The History Of SAQJ

The study of historical figures necessitates an adequate understanding of the historical context in which these figures live. This is necessary and cannot be ignored in order to understand a character more fully. As a human being who lived in history, SAQJ cannot be separated from the various aspects of life that surround him. He grows and develops through interactions with experiential factors both theoretical and practical throughout his life's journey. He would not only influence the environment or other people, but at the same time he was also someone who was influenced by the environment and other people he had known either directly or through his thoughts. Even though there are those who argue that among the revolutionaries or people driving change in certain cases they are not affected by the environment, but they are the ones who influence the environment (al-Hasani, 2016). Such a view certainly deserves appreciation, but historically, a human being did not grow in a sterile or empty space. He gets his knowledge and insight from interactions with the environment or other people. SAQJ is not an exception. He also got his knowledge through a long process of learning and intense interactions with many figures and teachers. If the conception of Sufism is understood as a strict discipline of fighting lust through a series of trainings to separate oneself or isolate oneself from the general public, then the process of developing thoughts and understanding in that phase is actually an uninterrupted

interaction. Alternatives or formulations that are more ideal than reality he witnessed, experienced, or understood were taking place in the midst of the people of his era.
This section will present several aspects of SAQJ's biography, including his genealogy, the phases of his intellectual and spiritual journey, his works, and his influences.

Genealogy

SAQJ was born in Naif, part of the Jilan (also known as Kilan, Jil, or Kil) region, Tabaristan, near Iran on the Qazwain Sea. He was born in 470 H / 1077 AD. This is based on reckoning from his own confession which says that he was 18 years old when he moved to Baghdad. The time of his move coincided with the death of Abu Muhammad Rizq Allah ibn 'Abd al-Wahhab ibn 'Abd al-Aziz ibn al-Harith ibn Asad al-Tamimi in 488 H (al-Hasani, 2016; al-Qahtani, 1997).
He is Abu Muhammad 'Abd al-Qadir ibn Musa Jankidust ibn 'Abd Allah ibn Yahya al-Zahid ibn Muhammad ibn Dawud ibn Musa ibn 'Abd Allah ibn Musa al-Jun ibn 'Abd Allah al-Mahd ibn al-Hasan al-Muthanna ibn al-Hasan al-Sibt ibn 'Ali ibn Abi Talib. Meanwhile, from her mother's line, he is son of Fatimah bint 'Abd Allah al-Shawmi al-Zahid ibn Muhammad ibn Mahmud ibn 'Abdullah ibn Kamal al-Din Isa ibn Muhammad al-Jawwad ibn 'Ali al-Ridha ibn Musa al-Kazim ibn Ja'far al-Sadiq ibn Muhammad al-Baqir ibn 'Ali Zaynal 'Abidin ibn al-Husayn ibn 'Ali ibn Abi Talib (al-Hasani, 2016).

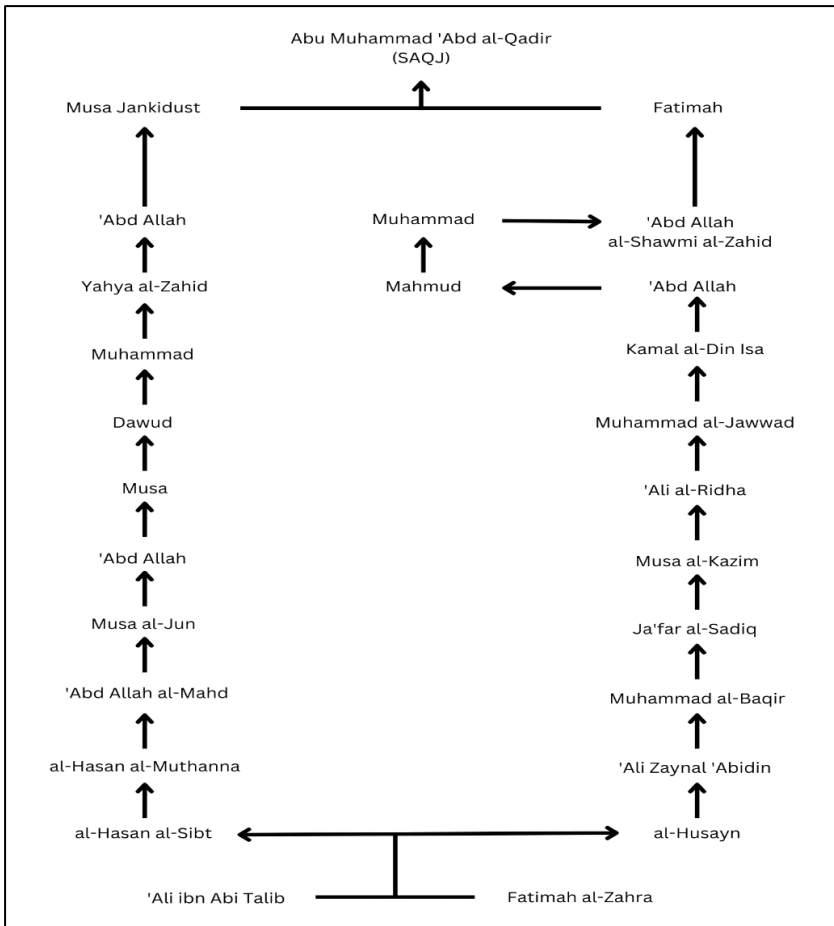



Figure 1. The Genealogy of SAQJ

Biographers almost agree that the nickname *(kunyah)* of SAQJ is Abu Muhammad with the nisbat al-Jilani or al-Jili. While his title *(laqab)* is many. In general, he is called *al-Imam* and *Shaykh al-Islam*. As for the sufis, he is commonly called *al-Qutb* (القطب), *al-Ghawth* (الغوث), *al-Baz al-Ashhab* (الباز الأشحاب), and many others. Despite having an extraordinary lineage and public recognition, he is in fact a humble figure, when introducing himself as, *"a student from Jilan"*, متفقه من جيلان (al-Qahtani, 1997).

His figure is described as having a slender body, medium height, broad-chested, bushy beard, brown skin, straight eyebrows, deep voice, and beautiful facial features (al-Yafi'i, 2006). He grew up to be a teenager during the historical period known as the final period of the Abbasid dynasty, a period in which the Abbasid power was shifted to the hands of the Seljuks. SAQJ himself moved to Baqhdad when the Shiite Bani Buwaih were overthrown by the Sunni Seljuks in 488 H. During his lifetime, SAQJ had encountered the period of six Abbasid caliphs, namely al-Muqtadi bi Amr Allah (467-487 H), al-Mustazhir Billah (487-512 H), al-Mustarshid ibn al-Mustazhir (512-529 H), al-Rashid Billah (529-530 H), al-Muktafi li Amr Allah (430-555 H), and al-Mustanjid Billah (555-566H). It was during al-Mustanjid Billah's reign that SAQJ died on the night of Saturday the 8th of Rabi' al-Akhir in 561 H / 1166 AD (al-Qahtani, 1997). He left 13 sons and a daughter from 4 wives (al-Hasani, 2016).
His lifetime was depicted in one stanza:

إن باز الله سلطان الرجال جاء في عشق ومات في كمال

That the Eagle of God is the Sultan of men;
who came in love (عشق) and died in perfection (كمال).

The use of the word عشق, seen from its composing letters, is computationally worth 470, which refers to the year he was born. While the word كمال is worth 561, which refers to the year he died. So that if it is strung together it is found that the age of his life is 91 years (al-Jilani, 1973).

Formative Period

SAQJ is an important person in the history of Muslims. He lived in a historical period that can be identified as a period of upheaval in various lines of life and divisions within the Muslim

community. When the power was preoccupied with the struggle for influence between the Bani Seljuk elites who took control of the regime after successfully ending the rule of the Bani Buwayh. While the rulers are eager to follow a hedonistic life, the people fall into a life full of difficulties. Coupled with the depravity of the bureaucracy, due to the recruitment of government officials who are incompetent in their fields and have little integrity. The behavior of the elite also shows a tendency to stay away from pious intellectuals and on the contrary to bring closer to those who behave wickedly and deviate from the good conduct. These factors trigger dissatisfaction and deviant behavior for some people to commit crimes. Actions which, on the one hand, show the impact of injustice, but on the other hand, actually increase the burden that must be borne and faced by those in the category of lower social groups, not aristocrats, nor educated or intellectuals (al-Qahtani, 1997).

This historical phase which was not easy in turn forged and gave birth to SAQJ as a figure who has a strong character and is able to radiate his influence and contribution very broadly. He himself saw how political conflicts sacrificed ordinary people. Added to this is social insecurity due to criminality and tyranny by the authorities through various levies and corruption. This condition will appear even more gloomy if one considers that the intellectual world, which is still showing a pulse of development, has an atmosphere colored by ideological competition, both political and religious schools of thought. For example, a tension happened between the Sunnis of the Abbasid dynasty in Baghdad and the Shiites of the Fatimid dynasty in Egypt. Then there is the mazhabi battle which divides the community into sects or groups that are fanatical and seem to negate each other. It is in this context that SAQJ becomes a special figure because he appears as if he wants to turn currents

that divide them into currents that unite. Al-Qahtani (1997) describes the figure of SAQJ as follows:

> قاد هو والعلماء في عصره انتفاضة روحية إيمانية أوقفت التيارات الفلسفية الوافدة و خففت من هيمنة الصراع المذهبي و التي كانت سببا في انتقال الدين من القلوب إلى العقول و حولته من عقيدة يقينية إلى مسائل منطقية و مجادلات فقهية فحمل الشيخ عبد القادر راية التغيير و دعم حملته بوعظه المؤثر و المعتمد على الكتاب و السنة و عمل على إحياء و تقوية العاطفة الدينية و تحويل الأمة إلى ميادين العمل و الإعراض عن المناقشات و الجدل.
>
> He and the scholars of his time led a spiritual uprising that stopped the invading torrent of philosophical reasoning and reduced the dominance of sectarian conflict, which was the reason for the transition of religion from heart to mind and transforming it from a creed of belief to a matter of logic and fiqh argument. SAQJ carries the banner of change and supports its campaign with its influential da’wah based on the Qur’an and Sunnah, and works to revive and strengthen religious passion, change the orientation of the ummah towards the realm of practice, and refrain from its various debates and controversies.

From this it can be seen that during SAQJ’s lifetime, the internal conditions of the Abbasid dynasty always showed friction and division. The irony is that this has opened up opportunities for external threats to take over territories that have been lost from their hands. The outbreak of the Crusades was the culmination of that threat. The severity of the ummah’s condition during that period also came from nature which could become unfriendly to various natural disasters such as earthquakes which resulted in physical damage and loss of life (al-Hasani, 2016).

SAQJ’s scientific maturation process did not happen in a short moment. He is said to have spent 32 years since his departure

from his hometown in Jilan to Baghdad before deciding to start becoming a master teaching knowledge and giving advice in 540 H (al-Qahtani, 1997). That is, he started his scientific journey as a *"student from Jilan"* from the age of 18 until he turned 50 years old. Only after that did he spend the rest of his life blessed by Allah with longevity of up to 91 years teaching and preaching. In that span of time, SAQJ has gained knowledge from many Muslim teachers and scholars of his time. Among them are Abu Sa'id Mubarak Makhzumi, Abu al-Khair Hamdani, Abu Bakr al-Shibli, Hammad ad-Dabbas, Yusuf al-Hamadani, and many others. They exerted a great influence on the development of SAQJ's teachings (al-Jilani, 1993; Trimingham, 1998). From the various scientific disciplines, he has studied, he later became known as an expert in many scientific fields including the study of the Qur'an, hadith, jurisprudence, Sufism, and literature (al-Qahtani, 1997; al-Hasani, 2016). It was even stated that he was an expert and at the same time gave lectures in 13 scientific fields at his madrasa. He is also known to give fatwas according to the Hanbali and Shafi'i schools of law (al-Qahtani, 1997, al-Barzanji, n.d.).

Intellectual Contributions

SAQJ's preoccupation in teaching, preaching, and giving fatwa did not prevent him from producing literary works. Although among the works attributed to him, not all of them are works that he himself wrote. Most of the works were actually written by his students who were later on attributed to his teacher. There are three works that can be affirmed as direct works from him, namely *al-Ghunyah li Talibi Tariq al-Haqq 'Azza wa Jalla, Futuh al-Ghayb,* and *al-Fath al-Rabbani wa-l-Faidh al-Rahmani.* Al-Qahtani (1997) says that not all of the books attributed to SAQJ are truly records of his thoughts.

However, if you look at the form and content of SAQJ's works, both those that are believed to have been written directly by him or those attributed to him, you will feel the breadth and diversity of knowledge taught by SAQJ.

1. *Al-Ghunyah li Talibi Tariq al-Haq 'Azza wa Jalla* (الغُنية لطالبي طريق الحق عز وجل)

   This book outlines five main themes: (1) fiqh (Islamic law), starting from the things that need to be done by someone when they embrace Islam, then about zakat (alm tax), fasting, *i'tikaf* (retreat in mosque), pilgrimage, and also issues of *adab*-etiquetes); (2) matters of faith (*'aqidah*), especially knowing Allah; (3) various discussions on thematic verses of the Qur'an and Sunnah; (4) merit of charity (*sadaqah*); and (5) and, specifically, sufism (*tasawwuf*).

   Through his presentation in the fiqh section, it is clear that SAQJ followed Hanbali school of thought. For example, reciting *basmalah* is considered a recommendatory *(mandub)* and is not obligatory *(fard)* when reading al-Fatihah in prayer. The same goes for intentions *(niyyah)*. He said:

   > ومحلها القلب ، فإن ذكر ذلك بلسانه مع اعتقاده بقلبه كان قد أتى بالأفضل ، وإن اقتصر على الاعتقاد بالقلب أجزأ
   >
   > And the place (of intention) is the heart, so if someone mentions it with his mouth while believing it with his heart, then that is more excellent way for him, and if he chooses to limit himself by making it in his heart (i.e. by not reciting the intention verbally), then that is already enough (al- Jilani, 1997).

   Whereas in the last section, it is found how SAQJ explains various key concepts in sufism. Among them are about

iradah, murid, murad, mutasawwif, and *sufis*. For him, true sufism is a combination of having sincerity to God and good morals towards fellow creatures. إن التصوف : الصدق مع الحق وحسن الخلق مع الخلق.

Sufism taught by SAQJ is the one that relies on seven main pillars which include *mujahadah* (spiritual exercise), *tawakkul* (*reliance on God),* good morals *(husn al-Khuluq),* gratitude *(shukr),* patience *(sabr),* and living consistently in honesty and truth *(sidq).*

SAQJ emphasizes that the true creed, namely *the salaf salih ahl al-sunnah* (pious early generation of the people of sunnah) creed, must be professed by every student who undergoes spiritual discipline. The guidelines are the Qur'an and the Sunnah which must be upheld by practicing what is ordered and leaving what is forbidden with sincerity. Along with the students' manners, SAQJ also explains the manners that a teacher *(shaykh)* must hold.

2. *Futuh al-Ghayb* (فتوح الغيب)

This book covers a wide variety of themes. In general, it discusses various aspects of spiritual life, including morals and *tazkiyat al-nafs* (soul purification). SAQJ spoke about the nature of the world and appeals not to be attached to it, patient in undergoing all the tests of life, and to focus on efforts to draw closer to Allah. He lectured how to correctly conceptualize the world, including the nature of life and death, of good and evil.

He was also explaining about the spiritual practices that must be taken to be realized. He directed how to know Allah and to draw closer to Him. He emphasized the virtue of being consistently connected to Allah *(al-wuquf ma'a Allah)* and being 'mortal' towards creatures *(al-fana` 'ala-khalq).* He put a great attention to the importance of raising a heart so that it is clean and always tends to draw closer to

God. He repeatedly warned to to be wary of the temptation of lust. He instructed to strive to be steadfast in obedience and truth, to stay away from immorality and any traits and attitudes that are not commendable and invite God's wrath. Therefore, he explained about fear of and hope to God *(khawf wa raja'),* gratitude *(shukr),* patience *(sabr),* consent (*ridha*), resignation (*wara'*), fulfilling promises *(wafa'),* sincerity (*sidq*) *,* and asceticism (*zuhud*) . The core of his teachings was on the controling lust, staying away from all the prohibitions of Allah, surrendering completely to God's commands, putting sincere trust in Him, and not to be easy to complain about circumstances and be pleased or accept heartedly God's decree. He taught faith and trials. He reviewed the soul and spiritual jihad.

Besides this, he also explained about the human soul and the levels of students or spiritual walkers. According to him, humans can be classified into four types in terms of personal integrity, namely having the compatibility between words and deeds, between what is expressed and what is kept in the heart, keeping between faith and action consistent in practice. To him, there are four types of people. First, someone who has neither mouth nor heart (رجل لا لسان له ولا قلب). Second, someone who has a mouth but does not have a heart (رجل له لسان بلا قلب، فينطق بالحكمة ولا يعمل بها). Third, someone who has a heart but no mouth (قلب بلا لسان). Fourth, someone who has both a mouth and a heart (له لسان وقلب). That is, that mouth is an illustration of the ability to speak and explain the truth. Meanwhile, the heart is an illustration of sincerity and evidence in behavior that one's life is following the truth one believes (al-Jilani, 1973).

3. *Al-Fath al-Rabbani wal-Faid al-Rahmani* (الفتح الرباني والفيض الرحماني)

Kitab *Al-Fath al-Rabbani* consists of a series of lectures given by SAQJ to its students. The contents of this book consist of 62 lectures that discuss various aspects of spiritual life, such as morals, resignation, asceticism, piety, and sincerity. SAQJ also discusses various problems and difficulties faced by sufis in achieving spiritual perfection, and provides solutions and advice in dealing with these problems.

In this book, SAQJ also explains the meaning and importance of dhikr and prayer in spiritual life, as well as ways to improve the quality of worship. He also provides explanations on sufi concepts, such as *"fana' fillah"* (immersion in Allah) and *"baqa' billah"* (eternity in Allah). This book also discusses the interpretation of the Qur'an and hadith, as well as provides an explanation of several important hadiths and stories of the prophets and apostles. Other issues that are also presented include the rights of fellow human beings, such as the rights of parents, children, and neighbors (al-Jilani, n.d.).

Here, SAQJ conceptualizes the world as a transient realm, not an ultimate goal. Therefore, the world must be addressed and positioned proportionally. He taught us not to be bound by this mortal world. For that one needs to train himself and his heart through strengthening the faith of monotheism, patience, repentance, staying away from prohibitions, having good morals, learning religious knowledge, sincerity, ridha, sidiq, living authentically, and not living in falsehood.

الدنيا حجاب عن الآخرة والآخرة حجاب عن رب الدنيا والآخرة

> The world is a curtain that blocks a person from the hereafter; while the hereafter is a curtain that blocks a person from the Lord of the world and the hereafter.

Through his words, it is illustrated that even if the afterlife is made as the orientation of the peak of one's life, if it is interpreted as material things in the next life, and instead of Allah as the God who created both the world and the hereafter and everything in it, then that kind of life is judged as not completely correct. A person should make Allah, the Creator, as the ultimate goal of his life, and not creations, including Allah's creation in the afterlife (al-Jilani, n.d.).

4. *Sirr al-Asrar wa Mazhar al-Anwar fima Yahtaj ilayh al-Abrar* (سر الأسرار ومظهر الأنوار فيما يحتاج اليه الأبرار)

   In this book, SAQJ explains his theory of knowledge (علم), realm (عالم), spirit (روح), manifestations (تجليات), and reasons (عقول).

   SAQJ emphasized that knowledge of Allah is the most important thing in human life. SAQJ saw the virtue of knowledge as something that can lead a person to know the oneness of his God and the truth of the prophets and their messengers. He explained that God is the source of all things and humans must know Him well in order to live according to His will. Because of this, the ulama have a noble position and are called heirs to the prophet and his successors.

   SAQJ classifies knowledge into two types, namely physical knowledge and spiritual knowledge. The first is *al-shari'ah* and the second is *al-ma'rifah*. Both of these sciences are equally needed by humans, they cannot be separated. Because worship performed by a servant to his God will not be complete without one of them. The makrifat itself includes the aspect of recognizing the attributes of Allah (صفات الله) and at the same time His essence (ذات الله).

   SAQJ also classifies humans into two kinds. The first is a general human (إنسان جسمني أو عام) and the second is a special

human (إنسان روحاني أو خاص). The first type of human lives in the land of degrees (درجات) where there are 3 levels including the *mulki* realm, the *malakut* realm, and the *jabarut* realm. Sequentially, these three things are made from the knowledge of *sharia, tariqa,* and *ma'rifa.* Meanwhile, the second type of human lives in the land of proximity (قربة), namely in the *lahut* realm as a result of knowledge of *haqiqa*.

Some of the key concepts that build the construction of SAQJ's thinking in this book can be seen in the following table.

Realm	*Mulki*	*Malakut*	*Jabarut*	*Lahut*
	Darajat			*Qurbah*
Knowledge	*Sharia*	*Tariqa*	*Ma'rifa*	*Haqiqa*
Spirituality	*Jasmani*	*Riwani/ Sirrani*	*Sultani*	*Qudsi*
Manifestation	*al-Athar*	*al-Af'al*	*al-Sifat*	*al-Dhat*
Reason	*al-Ma'asi*	*al-Ma'adi*	*al- Zamani*	*al-Kulli*
Heaven	*Ma'wa*	*Na'im*	*Firdaws*	*Qurbah*

Table 1. Key Concepts of SAQJ's Theory of Knowledge

SAQJ also explained that spiritual ascent is a process that requires a person's commitment to clean himself physically and mentally in order to draw closer to Allah. The starting point of his journey was taken through sincere repentance. Furthermore, he earnestly liberates himself from the various power of lust that can prevent him from reaching the love of

Allah, including the lust of *ammarah, lawwamah,* and *mulhimah*. Trying to always have a noble character, avoiding morals that are not commendable, including the *bahimah* (likes to eat, drink and sleep excessively), the *saba'iyah* (to love being angry, criticizing, fighting), and the *shaytaniyah* (being arrogant, envious, malicious).

The spiritual cleansing technique that he offers is through dhikr discipline whose conditions include: being in a state of purity (having ablution), with a loud voice, intention to get closer to Allah, and *talaqqi* or through a sage's instructions (أهل التلقين). This spiritual journey can be described as a process of getting out of or uncovering the curtains of darkness toward light. It is a journey that will lead someone to get acquainted and feel the meaning of happiness (السعادة) as well as misery (الشقاوة). SAQJ quotes al-Shaqiq al-Balkhi when giving an explanation about the signs of happiness, namely the softness of heart (لين القلب), a lot of cry for Allah (كثرة البكاء), asceticism towards the world (زهد في الدنيا), little wishful thinking (قصر الآمال), and a strong sense of shame for Allah (كثرة الحياء). The opposite of these signs is tribulation, namely hardness of heart (قسوة القلب), eyes that rarely cry for Allah (جمود العين), thirst for the world (رغبة في الدنيا), long wishful thinking (طول الآمال), and little shame (قلة الحياء).

Special vocabularies that are familiar to Sufi circles were also used by SAQJ in this book, namely the concepts of *faqir* (poor) and *taharah* (cleanliness). A Sufi is called a faqir because he is known for his habit of wearing clothes made of wool (*suf*), which is a symbol that he has protected his heart from something other than Allah. It can also be interpreted as a symbol that later in the hereafter he will stand at the forefront of God's side because he is in the world of closeness (*qurbah*), the highest realm. Moreover, he is called a faqir, because there is nothing left of him, not

even for himself. His heart is completely for Allah. So, poverty here is *fana` fillah.* As for *taharah* (purity), SAQJ again conceptualizes it in two ways, namely outer cleanliness (طهارة الظاهر) and inner cleanliness (طهارة الباطن). The first is done by washing with the 'water' of the Shari'a, while the second is done by washing with the 'water' of repentance (التوبة), by instilling the dhikr into the heart (التلقين), by cleansing the heart (التصفية), and by walking the spiritual path (سلك الطريق) (al-Jilani, 1993).

5. *Jala` al-Khatir* (جلاء الخاطر)

This book is a collection of various advice and lessons delivered by SAQJ at the assembly of learning he fostered. The themes and topics discussed were so diverse. But broadly speaking, the main theme is improving the morals of the servants *(salah al-'ibad)* based on the cleansing of the heart and soul, or the inner aspect of human beings. He said:

> إذا صح القلب صار شجرة لها أغصان وأوراق وثمار ، تصير فيه منافع للخلق: الإنس والجن والملك
>
> If the heart is healthy, it becomes a tree with branches, leaves, and fruits, in which there are benefits for creation: humans, jinns, and angels.

This is done by not making this profane world the sole orientation of life. The nature of the mundane life he illustrated as follows:

> المال يتبعك إلى الباب والأهل يتبعونك إلى القبر ويرجعون والعمل يصحبك وينزل معك إلى القبر ولا يفارقك
>
> The wealth follows you to the door, the family follows you to the grave and then returns, and the

deed accompanies you and descends with you to the grave and does not leave you.

He taught substance, essence, and principles of things, not artificials. Therefore, he emphasizes the importance of self-control and looking after the heart to avoid the evil influences of lust and satanic temptations.

الدنيا فانية ، الدنيا قيود وأحزان وهموم وحجاب عن ربكم عز وجل . انظروا إليها بعين قلوبكم لا بعين رؤوسكم ، عين القلب تنظر إلى المعاني وعين الرأس تنظر إلى الصور . المؤمن كله لله عز وجل ليس فيه ذرة لخلق الله عز وجل

The world is mortal. The world is chains, sorrows and worries, a veil from your Lord, the Mighty and Sublime. Look at it with the eyes of your hearts, not with the eyes of your heads. The eye of the heart looks at the meanings and the eye of the head looks at the images. The whole believer belongs to God Almighty, and there is not an atom in him for the creation of God Almighty (al-Jilani, 1994).

6. *Risalah fi al-Asma` al-'Adhimah li al-Tariq ila Allah* (رسالة في الأسماء العظيمة للطريق إلى الله)

This book describes the SAQJ's sufi way which consists of 13 (thirteen) names or readings that are referred to the names or attributes *(asma`)* of Allah. Seven of them are the principles *(usul)* and the remaining six are branches *(furu').* As for the seven names associated with 7 (seven) kinds of lust, namely (1) Ammarah *(al-nafs al-ammarah);* (2) Lawwamah *(al-nafs al-lawwamah);* (3) Mulhimah *(al-nafs al-mulhimah);* (4) Mutmainnah *(al-nafs al-mutmainnah);* (5) Radiyah *(al-nafs al-radiyah);* (6) Mardiyah *(al-nafs al-mardiyah);* (7) Kamilah *(al-nafs al-kamilah).* Each of these passions has a distinctive sign and color attached to it. When

a person is finished with the seven *asma`*, then he can move on to the other six gradually, one by one. When finished in its entirety, he returns to the first *ism*, and so on until he meets Allah '*Azza wa Jalla*. For anyone who participates in this way, they are required to maintain sincerity and the sole intention is to make remembrance and to worship Allah (al-Jilani, 1994b).

The first *ism* that someone is to return (*tawajjuh*) is لا إله الا الله which must be recited 1000 times. The complete form of the *tawajjuh* is as follows:

إلهي أطهر على ظاهري سلطان لا إلٰه الا الله ,
لا إلٰه الا الله , لا إلٰه الا الله
وحقق باطني بحقائق لا إلٰه الا الله , لا إلٰه الا الله , لا إلٰه الا الله
واستغرق فيك ظاهري بإحاطة لا إلٰه الا الله ,
لا إلٰه الا الله , لا إلٰه الا الله
واحفظني اللّٰهُمَّ بك في مراتب وجودك بشهودك حتى لا أشهد غير
أفعالك وصفاتك بوجهك الحق لا إلٰه الا الله ,
لا إلٰه الا الله , لا إلٰه الا اللہ

My God, purify my outward appearance with the power of there is no god but Allah, there is no god but Allah, there is no god but Allah.
And fulfill my inner being with the truths of there is no god but Allah, there is no god but Allah, there is no god but Allah.
And immerse in You my outward appearance with the encompassing of there is no god but Allah, there is no god but Allah, there is no god but Allah.
And protect me, O God, by You in the ranks of Your presence, with Your witnesses, so that I bear witness only to Your actions and attributes by Your

true face, there is no god but Allah, there is no god
but Allah, there is no god but Allah.

This first *ism* is related to the lust of anger which is blue *(azraq)*. Its place is in the chest *(al-sadr)* and its nature is *al-shahadah* with the *warid* of *al-shari'ah*.
The second ism is الله which is read 78,084 times. The form of the *tawajjuh* is as follows:

يا الله , يا الله , يا الله , إلهي بعظمتك وجلالك ارزقني حبك

يا الله , يا الله , يا الله , إلهي اجعل قلب عبدك الضعيف مظهرا لذاتك

ومنبعا لآياتك : يا الله , يا الله , يا الله

O Allah, O Allah, O Allah, my God, by Your
greatness and majesty, grant me Your love.
O Allah, O Allah, O Allah, my God, make the heart
of Your weak servant a manifestation of Your self
and a source of Your signs: O Allah, O Allah, O
Allah.

This second *ism* (name) is related to lust for *lawwamah* which is yellow in color *(asfar),* its place is in the heart *(al-qalb),* its nature is *al-barzakh,* its *warid* is *al-tariqah*.
The third ism is هو which is read 44,630 times. The form of the *tawajjuh* is as follows:

يا من هو الله لا إله الا أنت هو , هو , هو

إلهي حقق باطني بسر هويتك , وأفن مني أنانيتي إلى أن تصل إلى هوية
ذاتك العلية , يا من ليس كمثله شيء , أفن عني كل شيء غيرك , وخفف
عني ثقل كثائف الموجودات , وامح عني نقطة الغيرية لأشاهدك ولا أدري
غيرك

يا هو , يا هو , يا هو , لا سواك موجود , ولا سواك مقصود , يا وجود
الوجود , يا الله يا هو . والحمد لله رب العالمين

O Who is Allah, there is no god but You, He, He, He.

My God, fulfill my inwardness with the secret of Your truth, and annihilate my selfishness from me until it reaches the truth of Your Most High Self, O He Who is nothing like Him, annihilate from me everything other than You, and lighten for me the weight of the masses of beings, and remove from me the point of otherness so that I can see You and know nothing but You.
O He, O He, O He, no one but You exists, and no one but You is intended, O Existence of the existence, O Allah O He. And praise be to Allah Lord of the Worlds.

This ism is related to the lust of mulhimah which is red in color *(ahmar),* its place is in the spirit *(al-ruh),* its nature is *al-hiyaj*, its *warid* is *al-ma'rifah.*
The fourth ism is: حي which is read 20,092 times. The form of the tawajjuh is as follows:

يا حي , يا حي , يا حي , أحيني حياة طيبة , واسقني من شراب محبتك أعذبه وأطيبه

إلهي حقق حياتي بك يا حي , يا حي , يا حي

إلهي أحي روحي بك حياة أبدية ,ومتع سري بسرك في الحضرات الشهودية ,واملأ قلبي بالمعارف الربانية ,وأطلع لساني بالعلوم اللدنية يا حي ,يا حي ,يا حي

O Alive, O Alive, O Alive, give me a good life, and make me drink of the drink of Your love, the sweetest and the best.
My God, fulfill my life with You, O Alive, O Alive, O Alive.
My God, enliven my soul with You an eternal life, and satisfy my inner being with your secret in the

witnessing presence, and fill my heart with the divine knowledge, and fill my tongue with the esoteric knowledge, O Alive, O Alive, O Alive.

This ism is related to lust for mutmainnah which is white in color *(abyad),* its place is in sir *(al-sirr),* its nature is *al-haqiqah al-muhammadiyah*, its *warid* is *al-haqiqah.*
The fifth ism is واحد which is read 93,420 times. The form of the *tawajjuh* is as follows:

يا واحد , يا واحد , يا واحد , إلهي أنت الموجود , اجعلني موجودا بنور

وحدانيتك , مؤيدا بشهود قرب أنسك يا واحد , يا واحد , يا واحد

إلهي أنت الموجود في ذاتك بألوهيتك يا واحد , يا واحد , يا واحد

O One, O One, O One, my God You are the Existent, make me present with the light of Your Oneness, supported by witnessing Your close tenderness, O One, O One, O One.
My God You are the One who exists in Yourself with your Divinity, O One, O One, O One.

This ism is related to *radiyah* lust which is green in color *(akhdar),* its place is in the secret of secret *(sirr al-sirr),* its nature is *al-lahut*, its *warid* is *al-ma'rifah*.
The sixth ism is عزيز which is read 64,644 times. The form of the *tawajjuh* is as follows:

يا عزيز , يا عزيز , يا عزيز , اجعلني من عبادك الأعزين

يا عزيز , يا عزيز , يا عزيز , إلهي أعزني بعزتك

يا عزيز , يا عزيز , يا عزيز , اجعلني مكرما , يا عزيز , يا عزيز , يا

عزيز

O Mighty, O Mighty, O Mighty, make me one of Your dear servants.
O Mighty, O Mighty, O Mighty, my God, cherish me with Your glory.

O Mighty, O Mighty, O Mighty, make me honorable,
O Mighty, O Mighty, O Mighty.

This ism is related to *mardiyah* lust which is black in color *(aswad),* its place is in *al-akhfa,* its nature is *al-shahadah*, and there is no *warid.*
The seventh ism is ودود which is read 10,100 times. The form of the *tawajjuh* is as follows:

يا ودود , يا ودود , يا ودود اجعل في قلبي ودا لك
يا ودود , يا ودود , يا ودود , إلهي أعطني ودا في قلبي وقلوب عبادك
المؤمنين العارفين
يا ودود , يا ودود , يا ودود , إلهي اجعل لي عندك عهدا , واجعل لي
عندك ودا , واجعل لي في صدور المؤمنين العارفين مودة
إلهي الفني شر من كفيته , وكفايتك بيدك يا ودود , يا ودود , يا ودود

O Beloved, O Beloved, O Beloved, make love in my
heart for You.
O Beloved, O Beloved, O Beloved, my God, give
me love in my heart and the hearts of Your faithful
and knowing servants.
O Beloved, O Beloved, O Beloved, my God, make a
covenant for me with You, and place for me
affection with You, and place affection for me in the
breasts of the knowing believers.
My God is worse than his sufficiency, and Your
sufficiency is in Your hand, O Beloved, O Beloved,
O Beloved.

This ism is related to *Kamilah* lust which has no color of light, its place is in *al-khafa`,* its nature is *al-hayrah,* and its *warid* is all that has been mentioned.

Those are the principles, while the six branches include , حق مهيمن , وهاب , قيوم , قهار , and باسط .

Anyone who practices these thirteenth names regularly and maintains piety and sincerity, God willing, he will get what he asks for (al-Jilani, 1994b).

In addition to these practices, this book also mentions several other *asma`* which are also practiced by SAQJ in his khalwat with different formulations of numbers and reading habits. Guidelines for how to take bai'at to become a follower of the Qadiriya order are also included.

Based on this text, SAQJ practices dhikr by using the great and noble names of Allah *(al-asma` al-husna)* which are supported by normative propositions in the Qur'an and make it a routine and discipline of spirituality. All of them are also placed on the foundation of monotheism, sincerity, and piety. All praise, hopes, and requests are solely addressed and relied on Allah *'Azza wa Jalla*.

7. *Al-Salawat wa-l-Awrad* (الصلوات والأوراد)

   This work contains a collection of many types of prayers, such *salawat*, *wirid*, and *hizib*, and *qasidah* (poem) which are attributed to SAQJ. Another format of this book is *Awrad al-Jilani* and *Hizb al-Raja' wa-l-Intiha'*. These books contain a collection of prayers and dhikr that SAQJ has been believed to teach his students. This book is part of the sufi tradition in strengthening the relationship with Allah through the repetition of prayers (*du'a'*) and remembrance (*dhikr*), where it is believed that prayer and dhikr can help a person to achieve spiritual perfection and get blessings from Allah. The collection of prayers and *dhikr* in this book are arranged according to time sequence, such as morning and evening prayers, invocations after prayer, supplications for various needs, and so on. In this book, an explanation is also given about the meaning and virtue of each prayer and dhikr that is taught.

As for the book *al-Salawat wa-l-Awrad* (al-Jilani, 2019), it contains:

- *Basmalah* (mentioning the name of Allah), awrad and their merits;
- 99 names of God;
- 99 names of the Prophet;
- Daily *salawat* and *wirid* reading, from Friday to Thursday along with the special occasion and specificity of ceremony;
- Special *wirid* for each fardhu prayer (five times mandatory prayers), from Fajr (or also called *Hizib Ibtihal*), Duhur *(Hizib al-Suryaniyyah),* Asar (Fath al-Bashair), Maghrib *(Hizib al-Fathiyyah),* to Isha' *(al-Tamjid);*
- Wirid for circle (*halqah*) or dhikr gatherings on Friday nights;
- Salawat *Bashair al-Khayrat* and its specialties;
- Daily salawat;
- Mubarak's wirid to be recited after the Isha prayer;
- Hizib *al-Ishraq*;
- Hizib *al-Hifd*;
- Hizib *al-Nasr*;
- Wirid hizib *al-Saghir*;
- Qasidah *al-Munajat* with the names of Allah;
- Qasidah *al-Khamriyah* or also called *al-Wasilah wa-l-'Ishq*.

There is an interesting statement in this work, specifically in the eyes of *Salawat Bashair al-Khayrat*, where SAQJ says:

خذوا مني هذه الصلوات فإني قد أخذتها بإلهام من الله عز و جل ثم عرضتها على النبي صلى الله عليه و سلم و أردت أن أسأله عن ثوابها فأخبرني قبل أن أسأله فقال لي : لها من الفضل

Take this salawat from me. Because I actually have got it from the inspiration of Allah ‘Azza wa Jalla, then I told it to the Prophet and I wanted to ask about its awards. So, he told me before I asked him and said to me, *“this Salawat has virtues,”*

8. *Al-Safinah al- Qadiriyyah* (السفينة القادرية)

   This book, which is also known as *Majmu’ al-Qadiriyah* (Qadiri collection), contains several books. The first is *Ghubtat al-Nadhir fi Tarjamat al-Shaykh ‘Abd al-Qadir* by Imam Ibn Hajar al-‘Asqalani, a book that reviews SAQJ’s biography. The second is *Sharh al-Salat al-Sughra wa Tis’u Salawat Ukhra li al-Jilani* by Muhammad ibn Ahmad al-Manula. This work is a description of salawat sughra and also other salawat which are believed to have been composed by SAQJ. The *matan* (content) *of salawat sughra* (little salawat) as mentioned in the explanation is as follows:

   اللّٰهُمَّ صل على سيدنا محمد السابق للخلق نوره و رحمة للعالمين ظهوره عدد من مضى من خلقك ومن بقي ومن سعد منهم ومن شقي , صلاة يستغرق العد وتحيط بالحد , صلاة لا غاية لها ولا منتهى ولا انقضاء , صلاة دائمة بدوامك وعلى آله وصحبه و سلم تسليما مثل ذلك

   O Allah, bless our master Muhammad, the forerunner of creation, his light and mercy to the worlds, his appearance is the number of those who have passed from your creation and those who remain, and those who are happy among them and those who are wretched, a prayer that drowns the count and encompasses the limit, a prayer that has no final, no end, and no expiration, a prayer that is permanent with your time. And upon his family and companions, the prayers of *salawat* and peace be like that (al-Jilani, 2002).

The third is *Sharh Hizb al-Wasilah li al-Jilani* by Muhammad al-Amin al-Kaylani. This is an explanation of the *matan* (content) of *hizib wasilah* attributed to SAQJ and its benefits. In sum, this book is not SAQJ's work, but a compilation of reviews concerning him and his teachings.

9. *Tafsir al-Jaylani*

Although there is a view that suggests that SAQJ did not write a complete interpretation of the Qur'an, currently there are publications that present a complete interpretation of the Qur'an attributed to him. This book is a narrative that contains the fruit or result of the author's deep spiritual appreciation and engagements of the verses of the Qur'an (see Jilani, 2010). Even the author himself did not call his work an exegesis of the Qur'an. As Shaykh Muhammad Fadil said in the editorial introduction (al-Jilani, 2009):

فهو لم يسمه تفسيرا للقرآن الكريم، وإنما سماه بالفواتح الإلهية والمفاتح الغيبية الموضحة للكلم القرآنية والحكم الفرقانية أي هو يتحدث عن تأثير إيحاءات القرآن على نفسه العابدة الزاهدة المترقية في سلم ودرجات القرب والوصول إلى الله سبحانه وتعالى وللقرآن إيحاءات وإشارات مختلفة من شخص إلى آخر، كل على حسب مجاهداته وجهاده في الله كما في الآية الكريمة ((والذين جاهدوا فينا لنهدينهم سبلنا وإن الله لمع المحسنين)) ولم تقل الآية سبيلنا بالمفرد، وإنما قال سبلنا بالجمع، أي لكل إيحاءاته وإشاراته الخاصة من خلال القرآن الكريم ، وتأثيره عليه، وتأثيره به، حسب المرحلة التي هو فيها، وفي كافة مناحي الحياة التي يعيشها

He did not call it an Exegesis of the Holy Qur'an *(Tafsir lil-Qur'an al-Karim)*, rather he called it the Divine Openings and the Unseen Keys that clarify the Qur'anic Words and Wisdoms *(al-Fawatih al-Ilahiyah wal-Mafatih al-Ghaybiyah al-Mudihah lil-*

> *Kalam al-Qur'aniyah wal-Hikam al-Furqaniyah)*. He talks about the effect of the Qur'an's inspirations on his soul, the ascetic worshiper, who is advancing in the ladder and degrees of closeness and access to God Almighty. The Qur'an has different inspirations and signs from one person to another, each according to his struggles and sincerity in God, as in the noble verse: *"and those who strived for Us; We will guide them to Our Paths, and Allah is with the doers of good."* The verse does not say *Our Paths* in the singular, but He said *Our Paths* in the plural, i.e. for all its special inspirations and signs through the Holy Qur'an, its influence on him, and its influence with him, according to the stage in which he is, and in all aspects of life in which he lives.

Alongside these works, there are many other works that are attributed to SAQJ, among which is a book of interpretations of the whole Qur'an. Through these various works, it is undeniable that SAQJ has intellectually left traces of influence in the Islamic world. Not a few great scholars have testified that SAQJ has expressed his religious views on various issues and problems encompassing the discussions of *'aqidah, 'ibadah, mu'amalah,* and *akhlaq*.

SAQJ is known to have relatively conservative views on matters of faith *('aqidah)*. He defended the beliefs held by Ahl as-Sunnah wal Jama'ah and opposed heresy and deviation from those beliefs. He also stressed the importance of studying and understanding the creed correctly. In one of his writings, he emphasized that a Muslim must adhere to the true faith and stay away from all forms of misguidance (al-Jilani, 2002). SAQJ considers that bid'ah can confuse and divide Muslims and deviate them from the true path. Therefore, he rejected *bid'ah* (innovation in religion) in religious practices and emphasized

the importance of adherence to predetermined teachings (Jabariyah).

SAQJ has many thoughts about worship *('ibadah)* in the teachings of sufism. Some of the central concepts in his thoughts about worship are the importance of sincerity *(ikhlas)*, the emphasis on proper manners and procedures for worship, and the importance of worship in obtaining God's love. According to him, sincerity is a condition when a person performs worships only for Allah alone without expecting anything other than the pleasure of Allah. He taught that sincerity is the main key in gaining the pleasure of Allah and achieving a higher degree in spiritual life (al-Haddad, 2011). As quoted by Ibn Hajar al-Asqalani in *Ghubtat al-Nadhir fi Tarjamat al-Shaykh 'Abd al-Qadir*, SAQJ said:

> الخلق حجابك عن نفسك ونفسك حجابك عن ربك ما دمت ترى الخلق لا ترى نفسك ما دمت ترى نفسك لا ترى ربك
>
> That creature is your curtain from you and yours from your Lord. So long as you look at creatures you cannot look at yourself. As long as you look at yourself, you cannot see your God (Jilani, 1994).

Concerning *mu'amalah* (human relation), SAQJ provides in-depth teaching on how a person should build a good and right relationship between a servant and his God, a person and himself including nurturing the heart so that it remains clean and not controlled by his human desires, then the relationship between teacher and student, as well as the relationship between human being and this mundane world. In addition, SAQJ has developed his teaching about morals and ethics, namely about behavior and morality that are considered good or in accordance with Islamic teachings. Some of them are the teachings of simple life or *zuhud* (asceticism), of sincere life or *ikhlas* (pure intention), of patience life or *sabr* (indurance) in trials and

difficulties, of being kind and fair to fellow humans, and of life with trust in God or *tawakkul* (reliance).

It cannot be denied that the strong influence of his intellectual heritage is related to sufism. SAQJ interprets Sufism as a practice that originates from inner cleanliness, and not external artificial accessories that show that one is a sufi. For him, sufis are those who have reached Allah, while *mutasawwif* are those who have just started their journey towards Allah. But the inner appreciation cannot be a reason for a *salik* to abandon the practices born from the shari'a of Allah and His messenger. Religion is an inseparable combination of faith or monotheism and the practice of *mu'amalah,* one's relationship with self, other people, and also with God, as well as of morals and soul cleansing from various reprehensible traits. So Sufism in the eyes of SAQJ is an unbroken relationship between sincere belief in Allah and good deeds to fellow creatures (al-Hasani, 2016).

Another important note to appreciate is SAQJ's high attention and appreciation for the importance of knowledge, learning, and the presence of a pious supervising teacher. For him, education is vital to understand and practice religion properly. Education can help humans to achieve spiritual perfection and achieve the true purpose of life. In this context, SAQJ considered the ulama as spiritual leaders and guardians of religious teachings who played an important role in maintaining the sanctity of Islamic teachings and leading the people towards the right path. According to him, scholars must have in-depth knowledge of religious teachings, and must also have noble character, such as sincerity, honesty, and simplicity. He stressed the importance of the ulema to provide advice and guidance to the people in various aspects of life, both in matters of religion and the world. Such was the high position of the ulema in his eyes that it seemed as if a person only deserved to be called a cleric when he fulfilled the character or competence that really deserved him to be called a cleric (al-Jilani, 1993). This is illustrated, for

example, through one of SAQJ's words mentioned in the book *Manaqib al-Barzanji* (n.d.):

لا ينبغي لفقير ان يتصدى و يتصدر لإرشاد الناس الا ان أعطاه الله علم العلماء و سياسة الملوك و حكمة الحكماء

> It is not proper for someone to propose himself to lead or guide people except that Allah has given him the knowledge of scholars, the political skills of kings, and the wisdom of wise people.

The Traditions Of Venerating SAQJ

The tradition of venerating SAQJ is widespread throughout the Muslim world, with millions of people annually visiting his shrine in Baghdad, Iraq, where he is buried. Devotees seek blessings, guidance, and protection through his intercession, believing that his spiritual power can assist them in both this life and the hereafter. This tradition is rooted in the Islamic concept of *tawassul* (solicitorship), seeking of nearness to Allah through the mediation of righteous figures. This concept is based on the belief that the spiritual rank of a saint or *wali* (a friend of Allah) can elevate the supplication of a person, making it more likely to be accepted by Allah. In addition to the practice of visiting his shrine and seeking his intercession, the traditions of venerating SAQJ also include reciting his numerous written works, such as his famous *al-Gunyah* and *Futuh al-Ghayb* which provide guidance on spiritual purification, self-improvement, and devotion to Allah.

The tradition of venerating SAQJ represents an important aspect of Islamic spirituality, emphasizing the importance of seeking guidance and blessings from righteous figures and reminding believers of the power of faith, devotion, and piety in attaining closeness to Allah. Such traditions can be found in Indonesia and also Türkiye. Facts on the ground will confirm that SAQJ is still ‘alive’ and is part of the Muslim religious tradition to this day.

Sufism in Indonesia

Indonesia is a vast and culturally diverse country, with a complex and dynamic history, spanning periods of triumph and oppression. Indonesia has been an important trading center for centuries and has been influenced by various religions, such as Hindu-Buddhism, Islam, and Christianity, which have shaped Indonesian culture and history. Indonesia has gone through a long journey that encapsulates colonialism in Indonesia, including the period of colonization by the Dutch and Japanese before its independance in 1945. It shows that political rule in Indonesia has changed over the years, with different governments and transitions. from authoritarianism to democracy. In short, Indonesian history from the 13th century to the present describes the complexity of its history and culture (Ricklefs, 2001).

This long history has shaped and colored the diversity that lives and develops in Indonesia. The struggle of thoughts between diverse streams and groups as well as rich articulations in responding to various changing situations and contexts has helped nurture the growth of religious patterns which have characteristics that can be called local Indonesian. As an illustration, you can see for example how the Islamic modernist movement in Indonesia in the period of 1900-1942 played a key role in the social and political transformation that occurred in Indonesia at that time. Noer (1990) explained how this modernist movement emerged as a reaction to the rise of colonialism in Indonesia and how this movement emerged as an effort to find new ways to integrate Islamic values with modern conditions. This movement has played an important role in the process of Indonesian independence and influenced the development of Islam in Indonesia as well.

Woodward (1989) sees that Islam in Indonesia has unique characteristics compared to Islam in other regions, and the influence of local beliefs in the form of animist and Hindu-Buddhist beliefs can still be found in religious practices in Java. There is a complex relationship between official Islamic teachings and local religious practices, including the relationship between Islamic beliefs and practices and mystical beliefs or *kebatinan* in Java. Those *kebatinan* beliefs, such as the belief in sacred things, have played an important role in the history of Islam in Java, and this belief continues thus far. Related to sufism, Bowen (2013) provides an understanding that sufism has played a role in political culture, social movements and social transformation in Southeast Asia, such as Indonesia, Malaysia, Singapore, Thailand and the Philippines. Sufism has emerged and spread in the region and has influenced local culture and religious practices.

Sufism in Indonesia refers to Islamic mystical traditions that have existed in Indonesia since the 13th century. Sufism developed in Indonesia as part of the process of Islamization in this region, and has greatly influenced Indonesian culture, art, and spiritual life. In Indonesian culture, sufism is represented by various types of art and culture such as dance, music, literature and batik. For example, the Zapin dance from West Sumatra and the Saman dance from Aceh have roots in the Islamic sufi tradition. Many well-known sufi figures were born and influenced the life of Islamic mysticism in Indonesia, such as Hamzah Fansuri and Shamsuddin al-Sumatrani both in Sumatra, and *Wali Sanga* (nine saints) in Java.

The general character of sufism which pays great attention to the esoteric dimension of religious life is of course also a reality that characterizes sufism in Indonesia. Even so, sufism in Indonesia has different characteristics from that in other countries. The coming explanation regarding the practice of respecting SAQJ in Indonesia, especially in Java, will shed light on it.

The veneration for SAQJ is expressed in a variety of ways, including ritualistic traditions practiced both privately and in groups, as well as via the composition of hagiography and its derivative works. Muslims in Indonesia, particularly in Java, practice a variety of ritual customs to honor him. The customs consist of reciting titles and prayers whenever his name is read or mentioned, reading the book of *manaqib* (hagiography), and performing tawassul (intermediary) with his name during the practice of prayer and remembrance *(dhikr).*

Based on field studies, it is determined that there are two ritualistic patterns, formal and informal, that are generally observed in the practice of reading the SAQJ's *manaqib* in Java. The formal practice of reciting the SAQJ's *manaqib* is typically practiced by adherents of tariqas, such as the Tariqa of Qadiriya-Naqshabandiya (TQN), which has extensive networks and roots in Java. The people outside the tariqa-adherent community read the SAQJ's *manaqib* in accordance with the informal pattern.

If it is closely inspected, the formal pattern appears to practice the reading of the SAQJ's manaqib according to a set operational process. Beginning with the recitation of Qur'an, then they perform *tawassul* by reciting al-Fatihah at least 25 to 100 times through the chains of the tariqa teachers, all of whom are given the honorific title *"radiyallahu 'anhu."* Finally, the surah Yasin, the tahlil, and the istighatha were read. However, it is possible to read the tahlil and istighatha in any order. The istighatha that is commonly used is the composition created by Kiai Tamim of Rejoso and widely adopted in NU circles. The SAQJ's manaqib is then read using one of the hagiographic books. It continues with the reading of the Shalawat Hasyimi, which is credited to K.H. Hasyim Asyari. This shalawat reading is said to have come from the Prophet Khidr, according to folklore. The Shalawat Badr is next read, signaling the completion of the procession of manaqib ritual.

The solemnity of the participants, who are awake during the procession for a considerable amount of time, is what makes this manaqib reading interesting in the majority of cases. They appeared to be completely engrossed in the ecstasy of a number of events that included recitations of the Qur'an, dhikr to Allah, as well as shalawat and SAQJ's manaqib. Every time SAQJ's name is mentioned in the manaqib reading, the participants will recite al-Fatihah or exclaim *"radiyallahu 'anhu"* in response. When the story of the dead chicken in the manaqib is brought back to life and says, *"Laa ilaaha illallah Muhammad rasul Allah,"* the participants add, *"Shaykh 'Abd al-Qadir al-Jilani Waliy Allah"* to the *shahadatayn* (witness on Allah and Muhammad). The manaqiban procedure in order to make the ceremony perfect must be performed by those who have undergone ablution. It also includes those who are putting together the food for the feast that will follow the ritual. The typical food for the manaqiban, also known as the *Dulqadiran* ceremony (relating to the saint's name), consists of rice, chicken, and water (Abu Amar, 1989).

Tawassul (seeking intermediary person) to the lineage *(sanad)* of the tariqa masters is one of the reading *manaqib* rituals that is not carried out in the informal or outside the circle of tariqa practitioners. SAQJ is the sole tariqa guide *(murshid)* who is summoned and taken during *tawassul*. Even if the participants are Naqshabandi, the name of Naqsyabandi's shaykh is not mentioned in the tawassul. Performing tawassul through saints of Allah other than SAQJ is done generally without mentioning any particular names. The *Majmu' Syarif* (Ibn Watiniyah, 2018), a collection of prayers popular among Java's Muslims including the Sundanese and Madurese, contains this general procedure of manaqiban.

Tawassul by, or sending al-Fatihah to, SAQJ is the primary practice along with the performance of prayer. Additionally, the tahlil and istighatha books normally mention this practice. No

less than 450 books, out of the roughly 500 manuals of tahlil and istighatha, discuss the practice of tawassul through SAQJ in tahlil and prayer. Cinsidering the fact that only the few books that did not directly mention SAQJ's name, it was assumed that they were influenced by the Middle Eastern custom of tawassul or prayer. This indicates that there is room for interpretation in reading the manaqib. A center of the Qadiriyya-Naqshabandiyya sufi order in Indonesia, Suryalaya practice manaqiban on its own model. That is, after reading the manaqib, there is a religious lecture given to the participants before ending the ritual (see Aqib 2012).

In Java by performing the *tawassul*, which is also done during the rite of visiting saint's tombs, one can show reverence for SAQJ in Java. For instance, this can be seen in Kiai Nur Salim 'Abd al-Wahhab's book *Ziarah Tawassul Wali Allah*, which contains instructions for visiting graves that are common in society. The name of SAQJ will be invoked during the tawassul in numerous stages of the ritual, according to the rules and procedures for carrying out the pilgrimage to the saints' graves. Sending al-Fatihah to SAQJ in three different moments, namely the procession of reading the tahlil, and in reading the prayer after the tahlil, and after reading the surah Yasin, is an example of when tawassul is performed. This fact is unquestionably a confirmation of the preeminence of SAQJ's position and influence in the religious framework of Java's Muslim community. This then motivates the people to intentionally accord this saint such a high position and reverence, a form of respect that is not enjoyed even by the four Sunni imams in Islamic law.

According to this study on Muslim traditions in Indonesia, particularly in Java, the expressions of venerating SAQJ are articulated in various forms. They include: (1) giving him titles and honorific status; (2) acknowledging the existence of a

unique *karamah* (miraculous ability) that elevated him to a prominent religious figure; (3) mentioning his name in prayers or rituals; (4) acknowledging the effect of his status to the acceptance of prayers, the fulfillment of desires, and the realization of hopes; (5) writing his manaqib or hagiographies; (6) establishing rituals of manaqiban or veneration tradition; (7) using the manaqib as a practice of spiritual exercise or accessing mystical gains; and (8) spreading the manaqib book more widely through the certification tradition by the teacher to students or followers to practice it while at the same time ensuring that the blessings or luck from the book continue to anyone who accepts and practices it. For instance, Kiai As'ad 'Abd al-Karim's *Manaqib al-Karamat* (1970) benefited from the endorsement or certification of Muhammad ibn Tahir Ba'abud.

Sufism in Türkiye

Seyyed Hossein Nasr (2010) saw that Sufism as a mystical tradition in Islam has notable value in the understanding and practice of the Islamic religion, and can also contribute to the spiritual needs of humanity in general. Nasr describes sufism as a tradition that is closely related to Islamic teachings, but has a deep mystical dimension. He pointed out that sufism involves spiritual practices and meditation designed to help individuals achieve oneness with God, deeper inner peace and spiritual awareness.

According to Schimmel (1975), Islamic mysticism, or Sufism, is an important tradition and plays a central role in Islamic history and culture. She argues that sufism is a way for Muslims to deepen their relationship with God through mystical experiences and deep love. Through studying mystical figures in Islamic history, it would be evident that Islamic mysticism has had a strong influence on Islamic culture (see also Ernst, 2010). At this point, Islam needs to be understood not only as a religion,

but also as a civilization and culture that has had a major impact on world history. Islamic mysticism cannot be understood in isolation from the wider Islamic tradition (see Knysh, 2000).

Hodgson (1974) has argued that Islam is a civilization which includes various aspects, such as politics, economy, arts, and literature. He describes the history of Islam as a whole and presents a more complete picture of the complex and varied Islamic civilization. For him, Islamic civilization is a *"venture",* namely a big undertaking or a complex journey, which involves many people and many aspects of life. This journey is guided by the awareness and critical thinking about history, and that Islam has played an important role in shaping world history through its influence on politics, culture, and civilization. It is important, then, to understand and appreciate the complexity and variation of Islamic civilization, and show how this can provide deeper insights into the Islamic world and the world in general.

Sufism has existed and developed for centuries in a unique Turkish cultural context. Hüseyin Eliz (2016) says that Sufism has an important role in the religious, social and cultural life of Turkish society, and makes a significant contribution to the Islamic religious tradition in Türkiye. Eliz highlighted that Sufism combined Islamic teachings with spiritual and mystical elements, and created religious practices that were unique to Turkish culture. Sufi art, music and literature have become an important part of Turkish culture and have influenced people’s thinking and beliefs. Many artists and literary figures in Türkiye were inspired by Sufism and created works that reflect Sufistic wisdom. Some of the most well-known Sufi orders in Turkey include the Mevlevi Order (known as the Tariqa Sufi Whirlwind), the Bektashi Order, the Khalwati Order and the Naqshbandi Order. The Mevlevi Order, known for its practice of *sema* (vortex dance), was founded by Rumi in the 13th century in Konya and is now the most famous Sufi order in Türkiye.

Here, Mehmet Özkan (2017) says that sufi practices and religious beliefs centered on holy places play a role in the spiritual life of the people as present in a city in Türkiye called Eskişehir. Holy places are important in sufi life. They can be used as a means of achieving mystical experiences and drawing closer to God. Holy places and Sufi practices can help people in dealing with various life issues, such as health, love, and the economy. People in Eskişehir, for instance, see the presence of holy places and sufi practices as a source of spiritual and social power which is necessary in everyday life. Sufi and holy places could function as an integral part of people's lives in Eskişehir and help them to achieve peace and meaning in their lives.

Sufism in Türkiye, not only in art, literature and architecture, has had a strong influence on social and political life. This is certainly not something strange. Orders in historical records show that they are able to play many roles in Islamic society both as religious and social institutions. From North Africa and the Middle East to South and Southeast Asia, they have played an important role in the development of Islamic culture and also in strengthening social relations among Muslim communities (Trimingham, 1998). In Turkish soil, some political leaders, such as Atatürk, have tried to suppress sufi practices, while others such as Erdogan have tried to promote sufism as part of Turkish national identity.

Ahmad (2011) describes that reverence for saints, which is one of the sufi practices highly promoted by certain sufi groups in Turkey, has become increasingly important in modern Turkish society and Turkish politics. It has entered the discourse around national identity and how sufis and their followers can articulate their Islamic identity in an increasingly secular Turkish society. Some religious movements in Türkiye such as the Gülen Movement before its gloomy destiny under Erdogan's rule used sufism as a means to promote Turkish interests or to achieve their political and religious goals abroad. Sufism is taken as

inspirations of promoting religious values, humanity and intercultural dialogue. It is also utilized as an approach in developing their international networks and forging relationships with governments and international organizations (Arslan, 2017).

In its history, the influence of several sufi orders in Türkiye has also had a strong influence in other areas of Asia and Europe. For example, Bektashi order which had a grip on the Ottoman era, today still has strong roots in the Balkans and Anatolia. Nathalie Clayer (2018) saw that Bektashism has a place in strengthening ethnic and national identity in the Balkans and Anatolia. He describes how Bektashism has played an important role in the formation of Albanian ethnic identity, as well as the role of the order in facilitating social and political movement in the region. Therefore, it would become difficult to discuss the religious life of Turkish Muslims without including discussions about sufism in it.

Locating SAQJ

SAQJ is of course not only known or has influence in Indonesia and Türkiye. He has extensive influence in various countries in the Middle East, North Africa and South Asia. The Qadiriyya Order he founded, for example, is widespread around the globe. The tomb complex dedicated to him in Baghdad has become a place of pilgrimage for many visitors from various parts of the world. His intellectual legacy within his works have also been translated into different languages and studied by knowledge seekers and lovers of sufism (see Nasr, 2010; Ernst, 2010; Chittick, 2000).

Based on the results of the questionnaire from Indonesian and Turkish Muslim informants, it is practically impossible today to find a Muslim in both countries who is unaware of or has never

heard of SAQJ. He is nearly known by every Muslim in Indonesia and Türkiye, regardless of their affiliation with any Islamic group or school of thought. Additionally, this information comes up across gender, age, educational attainment, and place of origin. However, a specific term of respect or praise is not always given to SAQJ when his name is mentioned in prayers. Some informants claimed they did not pay special homage to SAQJ when his name was mentioned. Some others said they did not know how to do so. The two factions, one of which claims ignorance and the other regards this particular veneration, each has different cultural backgrounds within Islamic tradition.

When the name SAQJ is uttered, persons who claim to show exceptional reverence may use phrases like *"Allahumman-shur nafahat al-ridwan 'alayh"* (oh Allah, help blow consent on him), *"Attirillahu qabrahu al-karim"* (may Allah scent his honorable tomb), *"Qaddasa sirrahu al-aziz"* (may Allah make his journey sacred) , *"Radiyallahu 'anhu"* (may Allah grant him consent), *"Rahimahullah"* (may Allah bestow mercy on him), or other honors, praises, or prayers. Some also used a variety of titles to show their respect. Some informants said they didn't know SAQJ's status or position or they didn't specify it. Meanwhile, the rest majority did mention the SAQJ figure's status or position. Most informants call him *Sultan al-Awliya* (Sultan of Saints), *Wali Qutb* (Saint of Pole), *Imam Mujtahid* (Thinking Leader), Islamic scholar, or Sufi scholar. He is also known as the Founder of a tariqa and teacher of the tariqa.

The majority of NU (Nahdlatul Ulama) members, representing traditionalist Muslims in Indonesia, confess that they do *tawassul* (making intermediary) by mentioning the name of SAQJ as the conduit of their prayers to God in the practice of rituals, whether individually or collectively. It is in opposition to Muhammadiyah members, representing modernist Muslims in Indonesia, who do not adhere to the tawassul practices. While

some of the other informants, who are primarily NU members, claimed to perform the tawassul occasionally, the others claimed to do so infrequently or not at all. Tawassul is also treated in varied ways among Turkish Muslims. There are those who always do *tawassul*, some of which frequently, and some rarely, and some other do not practice it.

Indonesian and Turkish informants who participated in dhikr groups (tahlilan, shalawatan, or istighathah) said they did not transmit surah al-Fatihah (the opening chapter of the Qur'an) to SAQJ. The remainder is split into groups, the first that asserts they do occasionally, the second frequently, and the third always. The group that professes to do it frequently or always is the largest one, represented by NU among the current ratios. While Muhammadiyah-affiliated informants all denied engaging in this practice.

When reciting prayers without sending al-Fatihah, the percentage of people who do not mention the name of SAQJ rises. Some informants, including all Muhammadiyah-affiliated, expressed doubt that doing tawassul or submitting al-Fatihah to SAQJ had any merit and/or might aid in prayers being answered by God. Some informants reported that they did not understanding the *tawassul*. While the others affirmed their confidence in its ability to aid and facilitate the prayer be accepted by God.

When asked if they had ever attended the manaqib recitation (manaqiban) of SAQJ, some informants said they had occasionally been involved while some others said never. Some Indonesian informants, as well as some Turkish informants, do not believe that practicing the reading of SAQJ's manaqib possesses any *fadilah* (merit) or *barakah* (blessings) for those who do so. The remaining respondents, excluding those who do not know about it, think that reading the manaqib is beneficial or bless-giving. Despite being less common in Türkiye, the

tradition of SAQJ's manaqib reading is well acknowledged by Muslims in both nations.

The existence of the tariqa, which is the heart of the tradition of respecting saints, including SAQJ, is recognized and accepted in both the people of Indonesia and of Türkiye. Although from this study it was found that those who actively follow the tariqa are not yet the largest proportion among Muslims in both countries. However, the majority of Muslims in both countries can accept the existence of tariqa and tolerate the practice of their traditions, be it *tawassul* or reading the *manaqib*. While differences in the background of Islamic traditions also have a correlation with views of religious attitudes related to traditions of respect for SAQJ. This is evident in the differences in views between NU and Muhammadiyah members. Even though each of them acknowledged that SAQJ was a noble figure.

In brief, SAQJ is a well-known person among Muslims in Indonesia and Türkiye. He has gained the respect of Muslims in both countries who come from a variety of Islamic cultural backgrounds. The form of respect for SAQJ is evident not only through the practice of giving titles, ranks, or prayers but also through the practice of ritualistic traditions, which are reflected in the form of doing *tawassul* with his name and in the form of the *manaqiban*. While some Muslims do agree and practice *tawassul* and *manaqiban*, which are both attributed to SAQJ, others actually express the opposite opinion, that is, they disagree with it or at the very least do not practice it.

Türkiye, similar to Indonesia, is a majority Muslim country. However, unlike Indonesia that is predominantly Shafi'i school of law, Türkiye is a Hanafi majority country (US Department of State, 2018). SAQJ himself is a Hanbali scholar eventhough he has a reputation to be a Shafi'i scholar. Interestingly, based on observations and interviews in the field conducted by researchers while in Türkiye, the first impression found is that SAQJ figure is not as popular in the religious tradition of the

Turkish Muslim community as he is in the religious tradition of Muslim communities in Indonesia, especially Java. SAQJ popularity in Türkiye seems to be surpassed by other prominent figures in sufism such as Jalal al-Din Rumi and Baha' al-Din Naqshabandi. The Qadiriya order itself is also less popular than the Bektashi Order, the Khalawati-Jarrahi Order, the Mawlawi Order, and especially the Naqshabandiya Order, which can be considered as the most prominent order in contemporary Türkiye (see Yukleyen, 2008; Zubaida, 1996; Taji-Farouki, 2007; Silverstein, 2009; McElwain, 2004; and Hammer, 2010). Instead, Sufism is deeply rooted in Turkish soil and having an increasingly notice from the people in public sphere. The rise of and opposition from Islamist movements are unable to halt the sufi traditions to flourish (Birch, 2010). If we trace back to early period in which the government showed a harsh pressure upon religious leaders including sufis and then look at how sufism survives in the present, it is a solid evidence that sufi traditions are a part of Tukish religious and cultural life (see Peuch, 2001). Facing various hardship and danger that threaten their existence, the sufi communities in Türkiye are able to adapt as well as transform themselves to continue to exist (Shively, 2020) and actively to play roles within society (Ambrosio, 2022).

The weak influence of SAQJ in Türkiye comparatively to Indonesia might be related to several reasons. First, there are major sufi figures who originally came from Türkiye in particular or Central Asia in general, and developed their teachings or orders in this country. Among those who stand out are known figures such as Rumi from the Mawlawiyya order and Yusuf Emre from the Bektashi order. Second, the network of the Qadiriya order in Türkiye does not have strong roots in the community when compared to other orders, such as the Naqshabandiya. Third, popular sufi religious traditions among the people, such as reading the *manaqib* of SAQJ, doing *tawasul*

through SAQJ, and performing the *istighatha* rituals are not practiced widely in Türkiye as are in Indonesia, especially Java. Fourth, the adaptation of the local version of the *manaqib* of SAQJ in Türkiye is not as massive as what happened in Indonesia. Fifth, the local religious-communities that focus on the practice and sustain the tradition of reading SAQJ's *manaqib* are seemingly not flourishing in Türkiye. Sixth, Türkiye ever experienced the political repression and animosities towards religious traditions that might halt the development of religious expressions among people. That the respect or veneration for SAQJ in Türkiye can indeed be said to be not as wide and high as that is found in Indonesian Muslims, especially in Java, is confirmed by some interviewees, such as Yudha, an active member of the international branch of NU (PCINU), and Syafiq, an active member of the international branch of Muhammadiyah (PCIM), both in Türkiye.

Accordingly, if one examines more deeply why SAQJ has such an honorable position in the structure of religious practices in Indonesian Muslim society, especially in Java, several reasons seem to be put forward. The first reason, the widespread practice of respecting God's saints cannot be separated from the factor of religious understanding. Among Muslims, there is indeed a strong religious understanding that not only allows but also justifies respect for saints. Among the arguments often put forward to justify this practice are (1) the belief that a saint with *karamah* (miracle) has a special position in the eyes of Allah; (2) the belief that the *karamah* of the saints does not end with the death of the holder, but it can even become stronger after his death; (3) the belief that God specifically sends angels to help saints to facilitate the acceptance of the wishes of pilgrims who visit their tombs; (4) the belief that sometimes the saint himself will accept the wishes of the pilgrims who visit his grave; and (5) the belief that *tawassul* to the prophets or pious people, whether living or dead, is permissible by religion.

The second reason, more than just a legal issue confirmed by some scholars as permissible, there is also a religious persuasion that encourages people to practice it as one of the rituals needed in their lives. One of them is the belief that their *tawassul* and pilgrimage to their tombs will help speed up the acceptance of their prayer and also the realization of their wishes. The most popular example that can prove this belief is the explanation found in the *manaqib* books that are spread among Muslims in Java. Among them are *Lubab al-Ma'ani* by Abu Muhammad Salih Mustamar and *Jawahir al-Ma'ani* by Ahmad Jawhari 'Umar. The first work is a Javanese translation in the Pegon script from the book *al-Lujjayn al-Dani* by Ja'far ibn Hasan ibn 'Abd al-Karim al-Barzanji. Meanwhile, the second work only presents the content of *al-Lujjayn al-Dani*'s, although it does not mention the name of the author, namely al-Barzanji. At the beginning and the end of the book the author added an explanation of the usefulness of the book. In *Lubab al-Ma'ani* it is mentioned, among other things, that anyone who regularly reads *manaqib* will receive the breadth of sustenance that can flow down to posterity. For those who accompany it with sincere charity, it is also stated that reality of their wishes can be granted in this world and the hereafter (Mustamar, 1952). Meanwhile, *Jawahir al-Ma'ani,* in more detail, mentions the benefits that can be obtained by anyone who practices *manaqib* recitation by following certain procedures, numbers, and times. Among the benefits are: (1) widening of the sustenance so that he can immediately perform Hajj; (2) obtaining *laduni*-divine knowledge; (3) never short of money; (4) receiving *karamah*-miracle; (5) having many children or students; (6) getting the desired lover; (7) making auspicious oil or holy water; (8) making the products sold well; (9) becoming known or prominent in society; (9) being able to build a house; (10) being immuned from sharp weapons; (11) being healed from all kinds

of ailments; (12) obtaining the *saifi angin*, a mystical ability to cover distances in a short time; (13) successfully proposing women for marriage or applying for jobs; (14) having the power to destroy the enemy; (15) being able to immediately get a spouse; (16) never experiencing shortage of food, and the rice is blessed; (17) being able to get out of jail soon; (18) immediate promotion to rank or position; and (19) being to be able to get rich. Even by the author, this book is claimed to contain a good luck in the form: First, if the book *Jawahir al-Ma'ani* is placed in the house, thieves or burglars will not enter the house. Second, if this *Jawahir al-Ma'ani* is used as an amulet, it will be easy for those who carry it to get sustenance and have a prosperous life. The reason is that in this book, stated at the end of the book, the author includes the mystical code *ism al-a'dham* ('Umar, n.d.). It seems that the promises that can fulfill various wishes or practical needs in life also help to attract some people's beliefs about the truth of the practice of venerating saints who have *karamah* and their *manaqib* recitations.

The third reason, there are communities and networks that maintain this religious practice so that it remains sustainable and entrenched. In Indonesia, the existence of *manaqiban* groups outside the circles of sufi orders are well-known. It is a phenomenon that might not be easily found in Türkiye. The fourth reason, the existence of charismatic figures who traditionally have influence and their religious practices are a mirror of exemplary for the community. In Indonesia, one of the major Muslim groups with a wide network at the grassroots, especially in Java, namely NU, is a group that has traditionally supported and practiced the tradition of *tawassul* and *manaqiban* in society. So that it can be said, this tradition of respecting SAQJ is commonplace and easy to find in Indonesia. Then again, this kind of phenomenon is not easily found in Türkiye.

From the practice of reciting *manaqib* and the practice of respecting SAQJ that occurs in Indonesia, especially Java, as

well as in other countries, including Türkiye, Iraq, and Syria, it is known that there is a pattern of recitation and respect which gives rise to distinction and uniqueness. In the Muslim community in Java, it is found, among other things, that the reading of the Shalawat Hashimi and Shalawat Badar are local characteristics and are not found in the *manaqib* reading practices in other countries. On the other hand, in several other countries, there are readings with a two-voice pattern. That is, apart from reciting the manaqib in a *jahr* voice or aloud, it is also accompanied by the recitation of *tahlil* or *tawhid* phrase by the participants as if they were in the background with the sound of *sirr* or in a low voice. Participants will make a loud sound when they hear the name of SAQJ mentioned in their *manaqib* reading by saying *"radiyallahu 'anhu"* as a greeting and respect. Even though there are local peculiarities among the SAQJ's *manaqib* reading practices in several other countries, we can still find outlines of similarities. Among them, besides reciting *manaqib*, doing *tawassul* to Allah's saints is a practice that seems to be obligatory in this ritual. Another dimension is the touch of art in this ritualistic practice. Without exception, the practice of reciting *manaqib* everywhere always recites these various readings in a poetic hum that is able to create an atmosphere of solemnity and persuade the *manaqiban* participants to feel at home, stay in place, enjoy the procession even until the entire series of readings is finished.

In sum, Indonesia and Türkiye are known as the country with robust sufi traditions. They have become the cradle as well as the garden for various sufi orders which have made Indonesian and Turkish Muslims familiar with many great sufi teachers. SAQJ is considered as the sufi teacher who has gained the highest reputation and veneration among them. This respectable status was achieved because SAQJ is a historical figure that has indeed left quite a strong legacy. It is not only the existence of

his works that are still used as references to this day, but also the network of sufi orders that make him a central figure and reference of the Islamic spiritual tradition. Apart from that, there are also other factors that make the tradition of respecting SAQJ maintained and preserved. In Indonesia, for example, there are many publications in the form of books or guides on worship practices and rituals that list SAQJ as a figure whose name needs to be mentioned and recited. This makes him a figure who is 'enshrined' through writings that are still referred to and read in many Muslim religious circles. Along with the existence of sufi orders (*tariqa*), institutionalized groups that specifically practice *manaqib* recitation as a ritual and tradition also make SAQJ an ever-living figure. In Türkiye, the tradition of venerating SAQJ can be said to be not as strong as in Indonesia, but recognition of this figure is almost evenly distributed among Muslims in both countries. Even though in terms of religious culture, the two countries are seen as following different mazhabs, the fact is that SAQJ has a place and respect in Muslims' religious practices in Türkiye as in Indonesia. This is evident in the practice of *tawassul* and sending al-Fatihah to SAQJ in prayers and *dhikr*. The practice of reading *manaqib*, although not as eminent as in Indonesia, especially in tariqa circles, is also widely known in Türkiye.

Discovering the reality of the tradition of respecting SAQJ in these two countries provides fresh knowledge that the practice of religious understanding and experiences among Muslims continues to develop. In tradition one can find both dynamic and static aspects of the life of religious people. In history, depictions of saints can also expose variatios that may not always be the same as actual facts. SAQJ's hagiography, with all the mythical accessories in it, which for some Muslims is believed to be a biography that is completely true, also deserves respect and appreciation as wisdom. It is through those various

religious expressions that religious people may be able to find meaning in their lives.

SAQJ is a Persian origin, a famous Hanbali Sunni jurist, and a notable sufi based in Baghdad (Campo, 2010; al-Sallabi, 2007). He lived during the last period of ‘Abbasid dynasty from 470 to 560 AH or 1078-1166 AD (al-Hasani, 2016). He is considered one of the most influential intellectual and spiritual figures in the Islamic world. He is known as the Sultan of all Saints and also noted among the greatest sufis. He had written many books that have now been translated into many languages. His name is prominent and most often mentioned by Muslims in Java, Indonesia, after the Prophet Muhammad peace be upon him. Notwithstanding that there are many famous figures who have made great contributions to Islamic tradition, SAQJ, instead of others, has always received special acceptance and remarkable respect in the Muslim traditions in Java.

This extraordinary veneration toward SAQJ can be found both within literary works and religious practices particularly in *tawassul* and *manaqib* traditions (see Abdan, 2003; al-Ishaqi, 2010). It then reasonably sparked curiosity concerning the reason why a person who was not among companions of the Prophet but respected equally like a companion. Even the reverence for him was conveyed beyond the respect for the founders of the major Sunni madhabs (schools of Islamic jurisprudence) and other prominent scholars, such as al-Ghazali the author of *Ihya` ‘Ulum al-Din*. This fact is notable as one of the entry points to find out the structure of religious thought as well as the structure of religious culture of Muslim society in Java. Furthermore, by considering the extent of its influence in

Indonesia, not only in Java, but also in many other Muslim countries, the study of SAQJ and his privileged status among Muslims is important and always relevant to the current situation.

Many previous researches have attempted at studying the narratives of SAQJ in order to look at his life in historical biographical as well as in hagiographical mythical perspectives (Munip, 2019; Munip, 2018; Munjid, 2014). There are, on one side, studies that examine his intellectual legacies and spiritual teachings (Fuadi, 2021; Maryam & Maryam, 2018; Widodo, 2016; Hidayat, 2016; Masduqi, 2015; Hakim, 2013; Masduqi, 2012). Some have explored the spiritual networks or communities ascribed to his name and his influences (Firdaus, 2017; Baharudin & Latifah, 2017; Cholil, 2015; Danusiri, 2012), while others, on the other side, are interested in exploring social, religious, and spiritual ceremonies held by Muslim communities to venerate him or to seek his inspirations and blessing (Munandar, 2020; Fuadi & Ibrahim, 2020; Mulyati, 2020; Widiyanto, 2016; Syukur & Muhaya, 2015). However, those studies have not taken up and explained the reasons, roots or causes behind the practice of exalting SAQJ in traditional Javanese Muslim society. There is a lack of studies regarding contextual causes of the venerated status of SAQJ within Muslim traditions in Indonesia. The question of whether this kind of privilege and exceptional honor is also found as a living tradition within Muslim societies in other countries has remained to be answered. It is worth observing that the lack understanding of the spread of this phenomenon and inadequacy of researches concerning similarities and differences of the tradition in various countries remains there, and therefore those issues need to be explored.

This study hence intends to move beyond that state of the arts by inquiring sound explanations over those scientific problems. It

has investigated the causes behind the privileged status of SAQJ within Muslim traditions in Java that so far goes neglected by previous studies. It has also explored whether the SAQJ veneration is a local tradition in Java or instead a global phenomenon in other countries. For this purpose, the study took the tradition in Türkiye as a comparison.

Why Türkiye? Like Indonesia, Türkiye is a majority Muslim country. There is also an important question concerning religious affiliation that is the fact that SAQJ is a Hanbali figure that gains such a great popularity in Shafi'i majority country, Indonesia. So, taking Türkiye as a comparison is very relevant due to its position as a Hanafi majority country (US Department of State, 2018). It can show whether respect for SAQJ is anchored similarly in Türkiye, a country with a majority Hanafi Muslim population, as it is in Indonesia, a country with a majority Shafi'i Muslim population. Türkiye has a long history of being a nation with strong sufi traditions. Many sufi orders, including the Qadiriya that is attributed to SAQJ, have grown and developed there, making it both their cradle and their growth area. There have also been sufi study centers in Türkiye including *Markaz al-Jilani li al-Buhuth al-'Ilmiyah*, an Istanbul-based SAQJ scientific research institution run by one of his descendants.

Under those considerations, some principal questions could be answered in this study. They are related to the view of the Muslims in Java toward the status of SAQJ, the veneration practices for him, and the characteristics of the traditions in Java. This study has been taken on the basis of the argument that SAQJ has a special position in the structure of Muslim traditions in Java. His legacy intellectually as well as spiritually has been survived, preserved, and commemorated up to present time by Muslims in Java. His privilege status definitely could not be achieved without reason. There must be rational causes that are viable to be understood and explained through scientific

endeavor. Further, this study has assumed that similar traditions could exist in other Muslim countries that makes a systematic comparison methodologically possible to do. Here, Türkiye is taken purposively as a showcase and for interpretive juxtaposition.

Departing from these standpoints, the study was expected to bring a novel scientific contribution significant not only for Indonesians but also for global academic circles and religious communities. Its results could expand our knowledge and perspective in comprehending how the complexity of religious tradition develops and enroots. In particular, the study provides an analysis of reasons, roots, and causes behind the practice of venerating SAQJ within Muslim communities in Java and an explanation of similarities and differences between the practice of venerating SAQJ in Indonesia and Türkiye. Elucidation upon local and global characteristics of the practice of venerating SAQJ in living Indonesian and Turkish Muslim traditions.

Relevant previous studies related to the topic of the privileged status of SAQJ within Muslim traditions in Java could be divided into three broad categories: (1) on biographies or hagiographies of SAQJ; (2) on SAQJ's works; and (3) on religious networks or communities under SAQJ's influence.

For the first category, the studies include the paper written by Abdul Munip entitled *The Role of al-Jailani's Hagiography among Javanese Muslims in Yogyakarta* (2018) might be best representing this category. The author focused on the use of *al-Nur al-Burhani*, a Javanese version of SAQJ hagiography. He found that the text has served for some functions including as a manual for performing the *manaqiban*, a sacred mantra, a consolation for the participants, a binder for internal group solidarity, and a source of educational values. Munip did not study the roots that made SAQJ having remarkable admiration among Muslims in Java. The studies also include a paper

entitled *The Comparative Study of Manakib Nurul Burhani Book with Jawahirul Maani and the Teachings of Sufism in the Book Hagiography* by Moh Ashif Fuadi (2021). The discussion in this paper did not intend to explore the privileged status of SAQJ. Instead, it focused on describing, explaining and comparing the nature of the two hagiographies, the first being the work of K.H. Muslih Mranggen, while the second the work of K.H. Jauhari Umar Pasuruan.

For the second category, we have, among others, *A Pilgrimage through the Mist of Legends: Reconstructing the Life and Works of 'Abd al-Qadir al-Jilani* by Achmad Munjid (2014). It studies the life and works of SAQJ while trying to argue that his teaching is in fact popular sufism by definition. He made a statement that the marginal position of SAQJ in the Western academic studies on Sufism is basically infused by a subtler ideological bias among many scholars. However, this polemical account is surely not the focus and major intention of our study now. Another account related to this category is written by Hosseini Maryam and Rajabina Maryam, *Abdul Qadir Gilani's Life and Works and to Evaluate and Comparing All Hagiographies Written about Him until the Tenth Century AH* (2018). This work focuses on the works of SAQJ and not on his privileged status.

For the third category, the studies might be represented by Ali Mashar's *Genealogi dan Penyebaran Thariqah Qadiriyah wa Naqsyabandiyah di Jawa* (the genealogy and spread of the Qadiriya-Naqsabandiya in Java). It identifies how the spiritual networks and communities attributed to the Qadiri-Naqsabandi sufi order emerged. It began from the teaching of Shaykh Ahmad Khatib Sambas. It was passed down to his three primary *khalifahs*: Shaykh Abdul Karim Banten, Shaykh Ahmad Talhah Cirebon, and Shaykh Muhammad Hasbullah Madura. It then spread out across Java through its various centers: Suryalaya, Rejoso, Mranggen, and Pangentongan. Meanwhile, from Shaykh

Kholil Bangkalan Madura, this sufi order established various centers including Berjan Purworejo, Sawah Pulo Surabaya, Cukir Jombang, Kencong Kediri, and Dawe Kudus. However, our study now is not limited to the traditions developed by the Qadiri-Naqsabandi sufi order in order to explore the causes of SAQJ's privileged status.

Many other studies might pay special attention on SAQJ. They could fall into one or more of the three categories mentioned at the beginning of this section. However, after reading and analyzing their accounts, the gap is plausible. Our present study is distinct primarily in its focus. The privileged status of SAQJ is probably recognized in popular conversations, but it is in the need of further systematic elaborations in scientific nature. Our study is also distinct in the sense of methodology employed. The honorable place of SAQJ within Muslim traditions in Indonesia will not be merely explained by using local sources but also by juxtaposing and comparing them to approach the phenomenon that might exist and be preserved within similar traditions in Türkiye.

The framework and flow of this study can be described as follows:

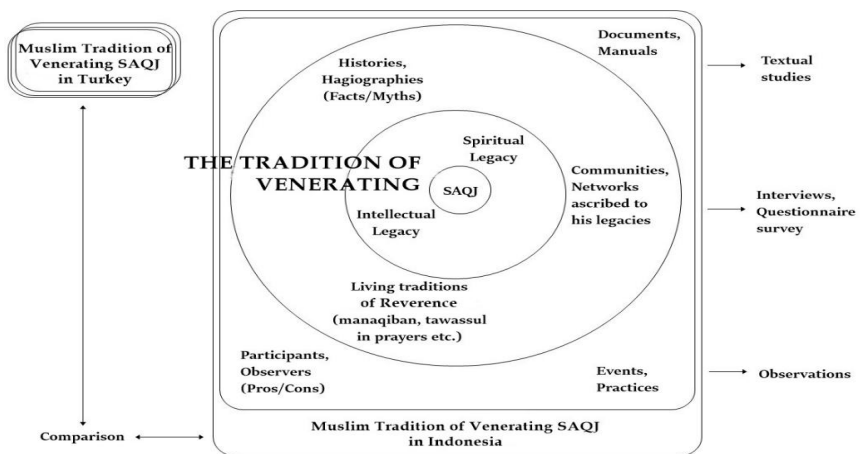



Figure 2. The Framework of the Study

It maps how this study has carried out. It focuses on the figure of SAQJ and his privilege status within Muslim traditions in Java. SAQJ is assumed to have leaved intellectual as well as spiritual legacies. His legacies have influenced or inspired for the rise of biographies, hagiographies, traditions of commemoration and reverence, and also institutions that ascribed or attributed to him. Therefore, the figure of SAQJ is living within Muslim traditions in Java through the existence of peoples who follow his teachings, events or practices that celebrate his legacies, and documents or narratives that preserve him as a historical or mythical figure as well. Those elements of SAQJ's privileged status within Muslim traditions in Java are then studied by using textual studies for documents and manuals relevant to the topic, field observations for events and practices of traditionary reverence for him, and interviews and questionnaire survey for participants or observers who have experienced the traditions. The data resulted from these instruments are subsequently juxtaposed and compared with a similar living tradition in Türkiye. By doing so, the study examines distinct roots or causes of the phenomenon.

Islamic Hagiography

Hagiography is a term used to describe the genre of textual materials that depict the lives of saints. It's "writing about the saints and their miraculous powers," to put it briefly (Bartlett, 2013). According to Rothstein (2016), holy biographies have a role in determining the rank of any Master, Teacher, Prophet, Guru, Seer, or Channel. In addition to virtue, religion, and spiritual life, hagiography itself could contribute to academic research on the psychological components of a positive human experience (Mitchell, 2015).

Hollander (2021) contends that hagiography can be used more broadly and dynamic beyond that conventional understanding

(cf. Keune 2019; Louth, 2004). It could be framed through many interconnected media, not merely textual ones. It is also possible to expand our comprehension about holiness in the world by developing our imagination, representation, and appropriation that generate and mobilize it. From de Certeau (1984) we learnt that appropriation could be an act of consuming and at the same time co-producing.

The reproducing of hagiography of SAQJ as done by some Javanese Muslim intellectuals (cf. Fuadi, 2021) was evidence that how we perceive and interpret such distinguished figure in history may evolve. It might help us to be more sensitive to the possibility that Orsi (2016) called as a "double intellectual tragedy". It refers to the situation when the studied reality is domesticated and constrained by the scholar's interpretive horizon for the sake of its own interest. At this context, Rondolino's approach by applying hagiography as a heuristic tool to connect strategies and politics in diverse contexts is illuminating to gain comparative insights without falling into universalizing methods (Rondolino, 2017).

These theories on hagiography have enabled us to identify and treat writings that would be taken as sources and references for depicting SAQJ as a historical figure. Even though myths or legends surrounding SAQJ are useful in enriching how this man in history is gaining reputations or receiving admirations among his disciples or those who follow his teachings.

Hagiography in Islam refers to a literary genre that focuses on the lives and teachings of Islamic holy figures such as prophets, companions and sufis. Typically, these hagiographical works contain stunning accounts of the lives of holy figures, and the aim is to promote their reverence and devotion and offer readers an example of following their teachings. Some examples of hagiographic works in Islam include the manaqib books containing stories about the lives of SAQJ or other sufi saints.

The aim of hagiography in Islam is to promote spiritual and moral values, as well as provide real examples for Muslims in following the right way of life. Hagiographic works are also used as a source of inspiration by sufis and Muslims in general.
There are numerous hagiographies of Shaykh Abd al-Qadir al-Jilani circulated in Indonesia. One of the most popular is *Lujjayn al-Dani fi Manaqib al-Qutb al-Rabbani al-Shaykh 'Abd al-Qadir al-Jaylani* authored by al-Barzanji (n.d). It does not mean that other hagiographies of Shaykh Abd al-Qadir al-Jilani are not recognized by Indonesian Muslims. There are well-known others such as *Tafrih al-Khatir* (al-Arbali 2008), *Khulasat al-Mafakhir* (al-Yafi'i 2006), *Qala`id al-Jawahir* (al-Tadafi, n.d.), and *Bahjat al-Asrar* (al-Shatnufi 2013). Instead, al-Barzanji's work could be considered as the most reference of many local translation or explanation including *Sharh al-Jani al-Dani* (al-Bantani 2021), *al-Nur al-Burhani* (al-Maraghi 2001), *Jawahir al-Ma'ani* ('Umar n.d.), *Nayl al-Amani* (al-Ishaqi n.d.), and *Manaqib al-Karamat* ('Abd al-Karim, 1970). Along with these types of hagiographies, there are also local versions like the *Hikayat Syekh Abdul Qadir al-Jailani* (Perpustakaan Nasional, n.d.), a manuscript of the story of Shaykh Abd al-Qadir al-Jilani written in Pegon (Javanese language with Arabic script). The *Hikayat* tells the story of the shaykh's journey to Java, where he encountered a group of people who were suffering from a drought. The shaykh performed a miracle by striking his staff on the ground, causing water to gush forth and end the drought. This divine intervention convinced the local people of his spiritual power and they became his disciples. Another popular local manuscript of the shaykh's hagiography is *Wawacan Layang Syekh Abdul Qadir Jaelani* (Karlina et.al., 1990) which talked about the shaykh's teachings on tasawwuf. It is originally written in Sundanese language and in the form of traditional poetry before being translated by the Department of Education

and Culture of the Republic of Indonesia into national language, Bahasa Indonesia.

The reproducing of hagiography of SAQJ as done by some Javanese Muslim religious scholars (Fuadi, 2021) reflects the influence of his teachings and spiritual practices on the local Islamic tradition as well as is evidence that how we perceive and interpret such distinguished figure in history may evolve. It might help us to be more sensitive to the possibility that Orsi (2016) called as a *"double intellectual tragedy."* It refers to the situation when the studied reality is domesticated and constrained by the scholar's interpretive horizon for the sake of its own interest. At this context, Rondolino's approach (2017) by applying hagiography as a heuristic tool to connect strategies and policies in diverse contexts is illuminating to gain comparative insights without falling into universalizing methods. The hagiographical accounts could then provide information for depicting SAQJ as a historical figure. Even they could reasonably be expected that myths or legends surrounding SAQJ might be useful in enriching how this man in history gaining reputations or receiving admirations among his disciples or those who follow his teachings.

Mythical Dimension of Islam

There are many magical stories attributed to SAQJ even from his toddler years. It was mentioned, among others, by Ibn Hajar al-Asqalani in *Ghubtat al-Nadhir fi Tarjamat al-Shaykh 'Abd al-Qadir* that he was known as a baby who did not suckle his mother in the month of Ramadan. In his early youth, when he started his journey to Baghdad, on his way he was ambushed by pirates numbering no less than 60 horsemen. And because of his honesty and firmness in holding on to his mother's words, they were all suddenly touched and repented of his evil deeds.

Likewise, on several occasions during his spiritual journey, in the most difficult moments due to circumstances that tempted him to fulfill a need, he encountered an incident where he found a piece of paper that read: *"It is impossible to match between strong people and lust. In fact, lust was created for weak people so they can protect themselves from it in order to obey their Lord."* So immediately after reading it, the tempting lust suddenly came out of his heart (al-Jilani, 2002).

Various amazing stories about SAQJ's *karamah* are told in various *manaqib* books. Among them (al-Arbali, 2008):

1. Woe to those who mention his name in an impure state.
2. Reviving the dead who have been buried.
3. Freeing the spirit from the angel of death.
4. Turning women into men.
5. Freeing his students from the fire of the world and the hereafter.
6. Change the rejected to be accepted.
7. Turning thieves into *wali qutb*.
8. Rescuing a fasiq who answered with SAQJ.
9. Getting food from the sky.
10. Getting praise from Khidr *'alayh al-salam*.
11. Meeting seekers with what they are looking for after their death.
12. Shaking the hands of the Prophet.
13. His feet are on the necks of all saints.
14. Half of the people were saved because of his intercession.
15. Forgiving the king of jinn.
16. Curing disease *tha'un* (leprosy).
17. Talking with Imam Abi Hanifah.
18. Meeting the Prophet.
19. Freeing his students from the torment of two angels.
20. Reviving dead chickens.
21. Getting sheets of notes *(sijillan)* from Allah.

These stories that are full of extraordinary things certainly raise a number of questions about validity. Are the stories circulating about him factual events or just a fabrication that makes it mere myths?

The verses inscribed on the domed door of the SAQJ temple in a Qadiriyah madrasa in Baghdad as quoted by al-Qahtani (1997) from the stories of his teacher Shaykh 'Ubayd Allah ibn 'Ata al-Afghani provide clues that it is clear that such excessive respect for the figure of SAQJ can be so extraordinary that may cause *shirk*.

ملك الدارين – الشيخ عبد القادر

سيد ولد أدم - للشيخ عبد القادر

الشمس و القمر – والعرش و الكرسي و القلم

تحت قدم - لشيخ عبد القادر

It is chanted that SAQJ is the king of the world and the hereafter, the prince of mankind; the sun, moon, throne and qalam are under his feet. This opinion is certainly different from the views of most of those who live their religion in the Sufism tradition. As is the difference of opinion between some Muslims in Indonesia regarding the recitation of poetry which is commonly read in the manaqiban ritual (see Imron, 2005; 1977; Abu Amar, 1989).

اللهَ لأَجْلِ أغِيْثُوْنَا # اللهْ رجَالَ اللهْ عِبَادَ

اللهَ بفَضْلِ نحْظَى عَسَى # لِلّهْ عَوْنَنَا وَكُوْنُوْا

أَحْبَابْ وَيَا سَادَاتْ وَيَا # أَنْجَابْ وَيَا أقْطَابْ وَيَا

لِلّهْ وَانْصُرُوْا تَعَالَوْا # ٱلأَلْبَابْ أولي يَا وَأَنْتُمْ

رَجَوْنَاكُمْ وَلِلزُّلْفَى   #سَأَلْنَاكُمْ سَأَلْنَاكُمْ

لِلّهْ عَزْمَكُمْ فَشُدُّوْا   #قَصَدْنَاكُمْ أمْرٍ وَفِيْ

إشَارَتِيْ لِيْ تَحَقَّقْ   #بسَادَتِيْ رَبِّيْ فَيَا

لِلّٰهِ وَقْتُنَا وَيَصْفُوْ   #بشَارَتِيْ تَأْتِيْ عَسَى

بَيْنِيْ مِنْ الْبَيْنِ وَرَفْعِ   #عَيْنِيْ عَنْ الحُجْبِ بكَشْفِ

اَللّٰهْ يَا الْوَجْهِ بنُوْرِ   # وَالْأَيْنِ الْكَيْفِ وَطَمْسِ

جَانَا بالْهُدَى مَنْ عَلَى   #مَوْلاَنَا اللّٰهِ صَلاَةُ

اللّٰهْ عِنْدَ الْخَلْقِ شَفِيْعِ   #أوْلاَنَا بالْحَقِّ وَمَنْ

O servants of Allah O men of Allah
help us for Allah’s sake
And be our help to Allah
so that we may have the grace of Allah
And O supreme saints, O generous saints
O masters, O loved ones
And you, O men of understanding
come and help for Allah’s sake
By your intercession we beg, we beg
by expecting your prayers to be close to Allah
With the intention of your intercession to achieve our affairs # therefore strengthen our goals for the sake of Allah
O our God, through the intercession of saint masters
strengthen Your guidance for us
May our happiness soon come
may our time be clean to worship for Allah
By opening the blinds from our eyes
and removing the barrier between us and Allah
And by the elimination of doubts on how and where is Allah # with the light of Your Face O Allah
O our Lord, may Allah’s welfare be bestowed
on those who come with guidance to us
And to whom lead us to the truth (namely the prophet Muhammad) # who intercedes for creatures in the sight of Allah

Myth is a story or narrative that contains meaning and provides an explanation of the origin or existence of a particular thing, event or concept. Myths are often used as a way to explain natural phenomena, beliefs, culture, and history of a society. Myths can be shaped by oral tradition, poetry, literature, or the fine arts, and sometimes myths are accompanied by rituals or religious practices associated with the story. Myths usually involve fictional characters or beings such as gods, goddesses, spirits or monsters. It is important to note that while myths can provide explanations about the world and humanity, not all myths are factual or based on empirical reality. Myths can also be created by certain individuals or groups to strengthen certain ideologies or goals.

Facts and myths are two different things. Facts are things that actually happened and can be proven objectively with valid data and evidence. Meanwhile, myths are stories or narratives that develop in society and are passed down from generation to generation, but do not have a solid factual basis. The main difference between fact and myth lies in the truth and validity of the information. Facts are based on strong and objectively verifiable data and evidence, whereas myths tend to be based on stories and beliefs that are accepted without sufficient evidence (Merriam-Webster, n.d.).

Leeming (1990) explains that myth is an important aspect of human life. In *The World of Myth,* Leeming presents a number of myths from various cultures around the world and discusses the patterns, themes, and role of myth in society. He also shows that myths can provide insight into human civilization and can help us understand ourselves and our place in the world. While Eliade (1963), in his collection of essays, discusses the importance of myth in human culture. Myths are not just ancient stories or fiction, but they have real power in shaping and influencing human actions, especially in matters of religion and

spiritual life. Eliade emphasizes that myths are symbols that express fundamental aspects of human existence, and through understanding myths, humans can gain insight into a deeper and more comprehensive reality.

There is an interesting concept introduced by Joseph Campbell (1949) regarding myth. He called it the *"monomyth,"* or the basic story found in various human cultures around the world. According to Campbell, these stories share common narrative and symbolic patterns, with the protagonist journeying through a series of stages or *"adventure calls"* that shape the characters and lead them to a deeper understanding of the world and themselves. Campbell also identified certain symbols that appear throughout various stories, such as the presence of mentors, monsters, and mysterious sights, as well as concepts such as *"support of the world"* and *"source of life."* Campbell argues that understanding monomyths can help humans to understand themselves and their world in a deeper and holistic way.

Myths in the Islamic world can originate from imagination or understanding of information from various sources such as the Koran, hadith, oral traditions, and literary works. This then also gives an idea of why there is diversity in Islam (Rippin, 2005). Further, the social and cultural context cannot be ignored in shaping Muslim religious practices and the way this religion has developed throughout the world, including in the context of modernity. The religious approach also plays a role in shaping one's style and religious structure (Smith, 1990; Ernst, 2010).

SAQJ is undoubtedly a historical figure whose biography has been widely written. As a highly respected person, especially as a saint who is often associated with extraordinary or miraculous things, the position of his biography is certainly very important in particular to place him as a historical human being. The mythical elements that commonly found in hagiographical works should be recognized as materials that should be avoided

in historical-biography writing. But biographies as an intellectual product presented to the public in their various qualities still bear the power or influence upon their readers. A biography is not just a narrative about a person. Biography comes to convey messages. Readers may get a different message from the original message that motivated the author. However, once again, biographies bear the power that can change persons. They may be inspired or motivated by the characters and their life stories narrated in biographies. As Sewpaul (2006) admits, for example, that he finds the changing power from his reflection on his personal biography and other characters he reads. From here, it is difficult to say if SAQJ's biography with all his reputation that has crossed the ages and nations did not carry that power and influence.

Leckie (2004) explained that scholars might differ in defining what biography is. Among those who saw biography as *"a tool of history"* while others took it as *"a study that revealed who humans are."* Many readers probably put biography on the didactic shelf in which they commonly seek moral inspiration. However, they possibly consume it today for different motives such as for being more acquainted with human motivation and behavior. Therefore, the task of biographers is not simple. It is important for biographers being considerate of these various tendencies of readers. In their writings, they also have to maintain the balance between empathy and detachment. They present a figure as a living person whose dynamics are in his/her personality, something that Leckie quoted from Leon Edel as finding *"the shape under the rug"* or the hidden myth of a life. Biography is serving like to *"breathe[s] life into dry census data and put[s] faces on demographic tables"*. More than in the past times, biography is needed by and always mattered to professional historians.

Interestingly, there is an indication of methodological crisis. Wijaya (2019) saw that biography as a methodology in recent development is lack of being adaptive to new discourses such as post-modernism and post-structuralism. Its popularity falls behind social history that has embraced new approaches and theories beyond modernism and structuralism. However, like any methodology of historical research, biography in principle can change. He is reliant that biography can play a more significant role particularly in humanities research by doing similar path that social history walked through.

Based on his experiences as a biographer, Cooper Jr. (2004) illustrated biography *"like sports or music or drama"*. We can enjoy it or learn from it while sitting relaxed. But biographers should skip it and face their research and writing again. In short, biographers work from historical sources related to their subjects. Even if there is lack of personal papers, they have to overcome it in any ways such as by (1) combing other text documents of their subjects' contemporaries, (2) combing the public record containing materials related to their subjects, or (3) finding oral history from persons who knew and remembered their subject. So, to be a biographer is a matter of jumping to the field, by doing it. He said, *"There is no substitute for experience."* And in the field of writing biography, it is important to consider the relationship between the individual and his/her historical contexts. For this kind of relation that often make biographical writing a form of negotiation. Biographers should attempt *"to avoid reducing individuality to the coherences of the group, without sacrificing the dynamic explanatory power of collective behavior as a system of relations"* (Levi, 2014).

Spiritual Traditions in Islam

This study on the privilege status of SAQJ within Muslim traditions definitely requires a perspective that place tradition in certain historical contexts. Tradition is one of the most familiar terms in religious and historical studies. Instead of this familiarity, the study of tradition and change in particular is not empty from stereotypes and misconceptions (Geertz, 1993). Traditions simply can be distinguished by their objects that make them being always traditions of something. Different forms of social patterning and predictability that are conceptualized into various concepts such as custom, habit, fashion, and style could be considered as traditions (Jacobs, 2007). However, we could define a tradition by designating its basic elements. According to Alexander (2016), there are three basic elements of traditions: continuity, canon, and core. By identifying those distinctive elements, we might be able to differentiate types of tradition from each other.

Continuity is the most fundamental element of tradition. It may refer in its simplest form to an indefinite series of repetitions of an action. But it is not necessary that tradition must be repeated action for it is *"the most evanescent of things"* (Shils, 1981). Continuity signifies change and dynamics that are among the important themes of tradition. Here, tradition is seen as something that does not exist in a vacuum, but lives on a historical trajectory that can undergo change (cf. Creanza, Kolodny, and Feldman, 2017; Whiten, Hinde, Laland, and Stringer, 2011). Traditions are lived and conveyed from generation to generation as well as spread to and influenced other people through forms of transmission. They are *"anything handed down from past to present"* (Shils, 1981). A tradition for Oakeshott (1961),

> is neither fixed nor finished; it has no changeless centre to which understanding can anchor itself; there is no sovereign purpose to be perceived or invariable

> direction to be detected; there is no model to be copied, idea to be realized, or rule to be followed. Some parts of it change more slowly than others, but none is immune from change. Everything is temporary.

Many societies or nations have not only oral or spoken traditions, but also written traditions. Their beliefs, norms, values, and ethics of a tradition are preserved in writings. Canon in Alexander's conception is referred to this, a written tradition. The canon could establish standards for traditions it belongs to. It enables them to rule or measure virtues of tradition to persist in order. But the canon itself does not only put members of a tradition subjected to be judged or measured, but it also opens to change in coping with dynamics it experiences continually critically (Alexander, 2016). So, in conceptualizing such a tradition, temporal dimension is vital. The present can only be intelligible by responding the past whether through correcting or transcending it. At the same time, the present is always open to be corrected or transcended in such a way to welcome more promising future perspectives (MacIntyre, 1985).

Through the two previous key concepts of tradition, namely continuity and canon, tradition in our minds is very closely related to the concept of change or dynamics. But it should be realized that a tradition can survive and not lose its identity as a tradition along history because there is one other element that supports the tradition. This element is what Alexander (2016) calls the core of tradition, *"a core of unchanging truth"*. On this issue, Alexander renders to an illustration presented by Josef Pieper (1958) in locating the existence of the core within a tradition.

In the transmission of a tradition, there will always be at least two parties or two subjects involved, namely between the one who transmits and the other to whom something is transmitted. But this is not a reciprocal relation. There is no reciprocity here.

This is not a two-sided conversation, rather one party speaks and the other listens. Traditions in their big picture are built not by contemporaries, but between ancestors and successors, a father and son, a master and a disciple, a teacher and a pupil. Not only from the aspect of temporal differences, but traditions also involve differences in rank and status. They are between the older and the younger. They are about the truth taught by those who came first to those who came later. Without this, a tradition would not be characterized. However, this refers not to the canon, but to the so-called core.

In his book entitled *Islamic Spirituality: Foundations*, Seyyed Hossein Nasr (2006) presents the main thesis that Islamic spirituality is the foundation and core of all Islamic teachings. Nasr stated that Islamic religion is not only about external practices such as prayer, fasting, or pilgrimage, but also includes a spiritual dimension that is very important in human relations with God. According to Nasr, Islamic spirituality is based on the understanding that God is the source of everything and that everything is a sign of His presence in the world. Therefore, Islamic spirituality aims to bring people closer to God and help people recognize God through spiritual experiences. Nasr also stressed the importance of ethics and morals in Islamic spirituality, saying that true spirituality can only be attained through a righteous and beneficial life for fellow human beings.

In addition, Nasr considers that spiritual experiences in Islam are not limited to certain groups or certain people, but can be achieved by anyone who has determination and persistence in carrying out spiritual practices. In his book, Nasr also discusses the importance of knowing oneself (self-knowledge) and recognizing God (God-knowledge) as part of Islamic spirituality. So, Islamic spirituality is an important part of Islamic teachings, and aims to bring people closer to God and help people

recognize God through spiritual experiences, and live an ethical and moral life (see also Ernst, 2010).

Meanwhile, William Chittick (2018) argues that spiritual tradition is not a new form in Islam, but is a continuation of Islamic teachings that have existed since the time of the Prophet Muhammad. It is a tradition that developed over time (see Knysh, 2000; Karamustafa, 2011). The tradition is based on the awareness of the existence of God who is present in everything in the world, and on the understanding that humans can achieve oneness with God through spiritual practices and self-examination. For him, love is a core concept in the Islamic spiritual tradition. Love is the force that drives people to seek God and become closer to Him. It cannot be explained by words or intellectual concepts, but must be experienced directly by each individual through continuous spiritual practices. Thus, there is an emphasis on the importance of spiritual experience and love as an integral part of the practice.

The figure of SAQJ is widely known not only because of his scholarly status as evidenced through many intellectual works that can still be inherited today, but also became popular because of the various controversies that arose from his life story. For those who admire him, SAQJ is a chosen human being with all the advantages that God has given him so that he has various features that are not available to ordinary humans in general. On the other hand, for those who don't like it for various reasons, seeing SAQJ is certainly in a portrait that is not as portrayed by its admirers.

Some of the issues that have sparked controversy regarding the figure of SAQJ are the circulation of various spiritual manifestations which for some parties are seen as sacred while for others they are seen as nothing more than superstitions, fabricated stories that are made up or exaggerated. Interestingly, each party has arguments for their views and beliefs. There is no doubt that SAQJ is a figure that is placed as one of the saints or

saints in Islam. Even among the sufi seekers, SAQJ occupies the most noble position. He was called the sultan of the saints.

The tradition of respect for people who are seen as having spiritual superiority thrives in Islam. Adherents of this religion know a figure known as the guardian of God. Apart from the apostles and prophets, the saints are people who are known to be close to Allah because of their obedience. Allah then gives glory to these saints with a gift that is known publicly as *karamah* or sacred.

Karamah *(al-karamah)* is generally understood as an extraordinary matter *(khariq li-l-'adah)* without the recognition of the prophethood revealed by Allah to His saints. This is certainly different from miracles *(al-mu'jizat)* which are extraordinary events that God appears to a prophet as proof that confirms his prophethood. As for similar events that differ from the two things mentioned above, it could be a trick from satan. And every saint of a guardian, then it is at the same time a miracle for the prophet that the guardian follows (al-Kaylani, 1994). SAQJ is one of the scholars who is most widely told about its sacredness. 'Abd al-Razzaq mentions some of the advantages of SAQJ which from these stories are permitted by Allah to know according to what will happen and something that is still etched in one's heart or mind (al-Kaylani, 1994).

Among the statements that are often quoted in the manaqib book and attributed to SAQJ are the words:

من استغاث بي في كربة كشفت عنه و من ناداني باسمي في شدة فرجت عنه و من توسل بي في حاجة قضيت له

> Whoever takes istighatha with me in a narrowness, he will surely be released from it, and whoever calls my name in trouble will surely be overcome, and whoever is in condolences with me in a need will surely be achieved or resolved (see al-Arbali, 2008).

ما مر مسلم على باب مدرستي الا خفف الله عنه العذاب يوم القيامة

No Muslim will cross the door of my madrasa unless Allah makes light of his punishment on the Day of Judgment (al-Barzanji, n.d.).

Conclusion

SAQJ is a phenomenon in Islamic history. His existance as a person cannot be denied. Its influence is so deep and wide that it seems to have become an inseparable part of the religious practices of Muslims for centuries. In Indonesia, especially Java, SAQJ has become a figure that is inherent and imprinted in the living tradition of Muslims. Such is the depth of their acceptance of this figure, even in their prayers, through the practice of tawassul for example, the name SAQJ cannot be neglected with a belief that it will be able to help answer prayers or gain blessings from it.

Respect for him has crossed generations and schools of thought in Islam. Even though SAQJ is culturally more respected among tasawwuf practitioners or tariqa followers, outside the circle of Islamic spiritual walkers, this figure also gains recognition and adoration. As is the case in Java, the traditions of *tawassul, istighatha*, and *manaqiban,* in which the figure of SAQJ is a node, are sustainable and continue to develop outside the sufistic communities. As an intellectual who was born and raised in the Hanbali tradition, it has been proven through studies in Indonesia and Türkiye that he is also widely accepted among Muslims who are predominantly of the Shafi'is and Hanafis.

Through his works which are still well preserved and widely distributed, SAQJ is recognized as one of the intellectuals who has made a major contribution to strengthen the awareness of Muslims on the importance of unity across schools of thought. He has also contributed through his preaching work and

religious leadership to reaffirm the principles of *Ahl al-Sunnah* which refer to the beliefs and religious practices of *al-salaf al-salih*. He became one of the torches of light in an age filled with turmoil due to political struggles and religious strife.

The question about what factors that support this phenomenon is the most common thing that represents curiosity as well as an expression of amazement at the figure of SAQJ. How can “a student from Jilan” attain such an honorable position, even in certain aspects, being able to surpass the saints, mujtahid scholars, madhhab priests, and even friends of the Prophet, though he is not a prophet. Then it can be seen if the factor is not singular. SAQJ is an intellectual who wrote down his religious beliefs and thoughts. His works are still read and distributed today. As a charismatic teacher, his students were numerous and come from and were spread all over the world. They continued their scientific legacy and ascribed their teachings to him. His spiritual practice tradition was later consolidated in the body of the Qadiriya order which has survived to this day. The figure of SAQJ was then also popular and received acceptance in the sufistic tradition grounded outside the religious circle. Intense and traditional religious rituals such as tawassul in the practice of prayer, tahlil, istighatha, and others also make SAQJ a figure who is so well known and has a noble position. In addition, there is a tradition of *manakiban* which specifically makes him an extraordinary saint. The narratives of SAQJ and his karamah live on and are reproduced from time to time. This is also supported by the publication of works that preserve these narratives and are consumed publicly. Another factor is the birth of formal and informal communities and networks that focus on activities of veneration for him. With all these luxuries, SAQJ seems to have never died and continues to beat in the religious heart of Muslims notably if later among the SAQJ's karamah are exploited in such a way that can answer the pragmatic needs and

desires of the people who tend to seek immediate solutions and answers.

Along with the virtues SAQJ has and gets from the acceptance and respect for him that Muslims give it. The narratives that build the history of SAQJ should be read critically because it is not entirely based on facts. Some of the stories that adorn many of his hagiographies seem to be mythical that have been preserved and reproduced in a sustainable manner, both through written and oral traditions. SAQJ in this context is not a rigid and undeveloped narrative. As history moves dynamically, SAQJ as a tradition will not stop or choose to die. He continuously keeps alive and influential.

Bibliography

‘Abd al-Karim, A. (1970). *Manaqib al-Karamat li al-Shaykh al-Aqtab Sayyidina al-Ghawth al-Thaqlayn ‘Abd al-Qadir al-Jaylani.* Pasuruan: Ma’had Dar al-Karamah.

‘Abd al-Wahhab, N. S. (n.d.). *Ziyarah Tawassul Wali Allah.* Rembang: al-Haramayn.

‘Umar, A. J. (n.d). *Jawahir al-Ma’ani fi Manaqib al-Shaykh ‘Abd al-Qadir al-Jaylani.* Pasuruan: Ponpes Dar al-Salam.

Abdan, S. (2003). *Al-Dhakhirah al-Thaminah li Ahl al-Istiqamah: Simpanan Berharga, Masalah Talqin-Tahlil-Tawassul.* Bangil: PP Datuk Kalampayan.

Abu Amar, I. (1989). *Sebuah Jawaban bahwa Kitab Manakib (Syekh Abd. Qadir Jaelani) Tidak Merusak Aqidah Islamiyah.* Kudus: Menara Kudus.

Ahmad, F. (2011). *Sufism and saint veneration in contemporary Turkey.* The Muslim World, 101(2), 245-258.

Al-Arbali, Q. M. D. (2008). *Tafrih al-Khatir Tarjamah al-Shaykh ‘Abd al-Qadir.* Semarang: Taha Putra.

Al-Bantani, M. N. (2021). *Sharh al-Jani al-Dani fi Dhikr Nubzah min Manaqib al-Shaykh ‘Abd al-Qadir al-Jaylani.* Yogyakarta: Maktabah Iskandariyah & Dar al-’Irfan.

Al-Barzanji, J. H. (n.d). *Lujjayn al-Dani fi Manaqib al-Qutb al-Rabbani al-Shaykh ‘Abd al-Qadir al-Jaylani.* Semarang: Maktabah al-’Alawiyah.

Alexander, J. (2016). “A Systematic Theory of Tradition”. *Journal of the Philosophy of History,* 10: 1–28.

Al-Haddad, M. (2011). *Syeikh Abdul Qadir Al-Jailani dan Karya-Karyanya.* Syarikat Induk Darul Iman Sdn Bhd.

Al-Hasani, M. F. J. (2016). *Nahr al-Qadiriyyah: Manaqib al-Shaykh 'Abd al-Qadir al-Jilani, Biografi Syekh Abdul Qadir al-Jailani R.A. (1077-1166).* Ter. Ahmad Dzulfikar. Depok: Keira Publishing.

Al-Ishaqi, A. A. (2010). *Apakah Manaqib itu?* Surabaya: Kantor Thoriqoh al-Qodiriyah wan-Naqsyabandiyah al-Utsmaniyah.

Al-Ishaqi, M. U. (n.d). *Nayl al-Amani fi Kayfiyat Qira`at al-Lujjayn al-Dani.* Probolinggo: Al-Ma'had al-Salafi Rawdat al-Muttaqin.

Al-Jilani, S. A. Q. (1973). *Futuh al-Ghayb.* Maktabah Mustafa.

___. (1993). *Sirr al-Asrar.* Damascus: Dar al-Sanabil.

___. (1994). *Jila` al-Khatir.* Damascus: Dar Ibn al-Qayyim.

___. (1994b). *Risalah fi al-Asma` al-'Adimah li al-Tariq ila Allah.* Damascus: Dar al-Sanabil.

___. (1997). *Al-Gunyah li Talib Tariq al-Haq 'Azza wa Jalla.* Beirut: Dar al-Kutub al-'Ilmiyah.

___. (2002). *Al-Safinah al- Qadiriyyah.* Beirut: Dar al-Kutub al-'Ilmiyah.

___. (2009). *Tafsir al-Jaylani.* Beirut: al-Tamam.

___. (2010). *Tafsir al-Jaylani.* Quetta: al-Ma'rufiyah.

___. (2019). *Al-Salawat wal-Awrad*. Jakarta: Zawiyah Arraudhah.

___. (n.d). *Al-fath al-Rabbani wal-Fayd al-Rahmani.* Dar al-Rayyan li al-Turath.

Al-Kaylani, 'A. R. (1994). *Al-Shaykh 'Abd al-Qadir al-Jaylani: Al-Imam al-Zahid al-Qudwah.* Damascus: Dar al-Qalam.

Al-Maraghi, H. M. (2001). *Al-Nur al-Burhani fi Tarjamat al-Lujjayn al-Dani fi Dhikr Nubzah min Manaqib al-Shaykh 'Abd al-Qadir al-Jaylani.* Semarang: Karya Taha Putra.

Al-Qahtani, S. M. M. (1997). *Al-Shaykh 'Abd al-Qadir al-Jilani wa Ara`uh wa-l-I'tiqadiyyah wa-l-Sufiyyah: 'Aradh wa Naqd 'Ala Dhaw` 'Aqidat Ahl al-Sunnah wa-l-Jama'ah.* Mecca & Riyadh: Maktabah al-Malik Fahd al-Wataniyyah.

Al-Sallabi, ‘A. M. (2007). *Al-’Alim al-Kabir wal-Murabbi al-Shahir al-Shaykh ‘Abd al-Qadir al-Jaylani.* Cairo: Mu`assasah Iqra’.

Al-Shatnufi, ‘A. Y. (2013). *Bahjat al-Asrar wa Ma’dan al-Anwar fi Manaqib al-Baz al-Ashhab al-Shaykh ‘Abd al-Qadir al-Kaylani.* Fez: Al-Munazzamah al-Maghribiyah li al-Tarbiyah wal-Thaqafah wal-’Ulum.

Al-Tadafi, M. Y. (n.d). *Qala`id al-Jawahir fi Manaqib Taj al-Awliya` wa Ma’dan al-Asfiya` wa Sultan al-Awliya` al-Qutb al-Rabbani al-Shaykh Muhyi al-Din ‘Abd al-Qadir al-Jaylani.* Qum: ‘Abd al-Hamid Ahmad Hanafi.

Al-Yafi’i, A. A. A. (2006). *Khulasat al-Mafakhir fi Manaqib al-Shaykh ‘Abd al-Qadir.* Beruwala: Dar al-Athar al-Islamiyah.

Ambrosio, A. F. (2022). “Sufi Orders and the Turkish Coup d’Etat”, in *Fondazione Oasis*, June 27, 2017, https://www.oasiscenter.eu/en/sufi-orders-and-turkish-coup-detat.

Aqib, K. (2012). *Inabah: “Jalan Kembali” dari Narkoba, Stress & Kehampaan Jiwa.* Surabaya: PT. Bina Ilmu.

Arslan, M. (2017). The role of Sufism in Turkish foreign policy: The case of the Gülen movement. *Journal of Islamic and Muslim Studies,* 2(2), 1-22.

Baharudin & Latifah, N. (2017). “Peran Pendidikan Tarekat Qadiriyah wa Naqsabandiyah”. *Jurnal Tatsqif*, Vol. 15, no. 2, pp. 223 – 241.

Bartlett, R. (2013). *Why Can the Dead Do Such Great Things? Saints and Worshippers from the Martyrs to the Reformation*. Princeton, NJ: Princeton University Press.

Birch, N. (2010). “Sufism in Turkey: The Next Big Thing?”, *Eurasianet,* Jun 22, 2010, https://eurasianet.org/sufism-in-turkey-the-next-big-thing.

Bowen, J. R. (2013). *Sufism in Southeast Asia: Reflections and Reconsiderations.* Institute of Southeast Asian Studies.

Campbell, J. (1949). *The Hero with a Thousand Faces.* Pantheon Books.

Campo, J. E. (2010). *Encyclopedia of Islam.* NY: Infobase Publishing.

Chittick, W. C. (2000). *Sufism: A Short Introduction.* Oneworld Publications.

Cholil, M. (2015). "Tarekat Qadiriyah wa Naqshabandiyah dan Pengaruhnya atas Pondok Pesantren Manbaul 'Adhim Bagbogo Nganjuk". *Dialogia*, Vol. 13, No. 2, pp. 253-266. DOI: 10.21154/dialogia.v13i2.297.

Choliludin. (2006). *The Technique of Making Idiomatic Translation.* Bekasi: Visipro.

Clayer, N. (2018). *Bektashism in the Balkans and Anatolia: From Ottoman heritage to contemporary network*. Brill.

Cooper Jr., J. M. (2004). "Conception, Conversation, and Comparison: My Experiences as a Biographer" (pp 79-102), in *Writing Biography: Historians & Their Craft,* edited by L.E. Ambrosius. Lincoln & London: University of Nebraska Press.

Creanza, N., Kolodny, O. & Feldman, M. W. (2017). "Cultural evolutionary theory: How culture evolves and why it matters". *PNAS* July 25, 2017, 114 (30): 7782-7789. DOI: 10.1073/pnas.1620732114.

Creswell, J. W. (2014). *Research Desgn: Qualitative, Quantitative, and Mixed Methods Approaches (Fourth Edition).* LA: Sage.

Danusiri. (2012). "Growing up the Religious Potential from Religious Community of Qadiriyah wa Naqsyabandiyah Dawe Kudus". *Analisa*, Vol. 19, No. 1, pp. 27-36. DOI: 10.18784/analisa.v19i1.153.

De Certeau, M. (1984). *The Practice of Everyday Life.* Translated by Steven Rendall. Berkeley: University of California Press.

Dubois, A. & Gadde, L. E., (2002), "Systematic Combining: an Abductive Approach to Case Research", *Journal of Business Research*, Vol. 55, No. 5, pp. 553-560.

Eliade, M. (1963). *Myth and Reality*. Harper & Row.

Eliz, H. (2016). *The Culture of Sufism in Turkey*. Routledge.

Ernst, C. W. (2010). *Sufism: An Introduction to the Mystical Tradition of Islam*. Shambhala Publications.

Firdaus. (2017). "Tarekat Qadariyah wa Naqsabandiyah: Implikasinya Terhadap Kesalehan Sosial". *Al-Adyan*, Vol. 12, No. 2, pp. 159-208. DOI: 10.24042/ajsla.v12i2.2109.

Fuadi, M. A. & Ibrahim, R. (2020). "Implementasi Tasawuf Syekh Abdul Qadir al-Jailani dalam Majelis Manakib Al Barokah Ponorogo". *Al-Adabiya*, Vol. 15, No. 02, pp. 215-228. DOI: 10.37680/adabiya.v15i02.576.

Fuadi, M. A. (2021). "Comparative Study of Manakib Nurul Burhani Book with Jawahirul Maani and The Teachings of Sufism in the Book Hagiography". *Ibda'*, Vol. 19 No. 2. DOI: 10.24090/ibda.v19i2.4789.

Geertz, A. W. (1993). "Theories on Tradition and Change in Sociology, Anthropology, History, and the History of Religions". *De Gruyter*. DOI: 10.1515/9783110884203.323.

Hakim, A. (2013). "Menimbang Metode Syaikh Abdul Qadir Al-Jilani dalam Memahami Sifat-sifat Allah". *Ulul Albab*. DOI: 10.18860/ua.v0i0.2322.

Hammer, J. (2010). "Halveti-Jerrahi Order," pp. 230-231. *Encyclopedia of Muslim American History,* ed. Edward E. Curtis. New York: Facts on File.

Hidayat, D. R. (2016). "Analisis Bahasa Sufistik dalam Kitab Sirr Al-Asrar Karya As-Syeikh Abdul Qadir Al-Jailani". *Bahasa dan Seni*, Vol. 44, No. 1.

Hodgson, M. G. S. (1974). *The Venture of Islam: Conscience and History in a World Civilization*. University of Chicago Press.

Hollander, A. T. (2021). "Hagiography Unbound: A Theory of Making and Using Holy Media." *Journal of the American Academy of Religion*, Volume 89, Issue 1, March 2021, pp 72–102. DOI: 10.1093/jaarel/lfab009.

Ibnu Watiniyah. (2018). *Majmu' Syarif.* Jakarta: Kaysa Media.

Imron A. M. (2005). *Kupas Tuntas Masalah Manaqib Syekh Abdul Qadir Jaelani.* Lamongan: Al-Fikar.

___. (1977). *Kitab Manakib Syekh A. Qadir Jaelani Merusah Aqidah Islam.* Bangil: Al-Muslimun.

Jacobs, S. (2007). Edward Shils' Theory of Tradition. *Philosophy of the Social Sciences*, 37(2), 139–162. DOI:10.1177/0048393107299685.

Karamustafa, A. T. (2011). *Sufism: The Formative Period*. University of California Press.

Karlina, N. et.al. (1990). *Wawacan Layang Syekh Abdul Qodir Jaelani*. Jakarta: Departemen Pendidikan dan Kebudayaan.

Keegan, S. (2009). *Qualitative Research: Good Decision Making Through Understanding People, Culture and Markets.* London: Kogan Page.

Keune, J. (2019). "Comparative vs. Hagiology: Two Variant Approaches to the Field." *Religions* 10.10 (575): 1–6.

Knysh, A. (2000). *Islamic Mysticism: A Short History*. Brill.

Leckie, S. A. (2004). "Biography Matters: Why Historians Need Well-Crafted Biographies More than Ever" (pp 1-26), in *Writing Biography: Historians & Their Craft,* edited by L.E. Ambrosius. Lincoln & London: University of Nebraska Press.

Leeming, D. A. (1990). *The World of Myth: An Anthology.* Oxford University Press.

Levi, G. (2014). "The Uses of Biography" (pp 61-74), in *Theoretical Discussions of Biography: Approaches from History, Microhistory, and Life Writing,* edited by H. Renders & B. de Haan. Leiden & Boston: Brill.

Louth, A. (2004). "Hagiography." In *The Cambridge History of Early Christian Literature,* edited by Frances Young, Lewis Ayres, and Andrew Louth, 358–61. Cambridge, UK: Cambridge University Press.

MacIntyre, A. (1985). *After Virtue: A Study in Moral Theory, 2nd ed*. London: Duckworth.

Maryam, H. & Maryam, R. (2018). "Abdul Qadir Gilani's Life and Works and to Evaluate and Comparing All Hagiographies Written About Him Until the Tenth Century AH". *Literary Text Research*, Vol. 22, No. 75, pp. 7-39.

Masduqi, I. (2012). "Questioning of Authentication and Epistemology in Tafsir al-Jilani". *Analisa*, Vol 19, No 1, Januari-Juni 2012.

Masduqi, I. (2015). "Quranic Hermeneutics and Sufism of Syaykh Abd al-Qadir al-Jilani". *Heritage of Nusantara*, Vol. 4, no. 1, pp. 13 – 22. DOI: 10.31291/hn.v4i1.59.

Mashar, A. (2016). "Genealogi dan Penyebaran Thariqah Qadiriyah wa Naqsyabandiyah di Jawa." *Al-A'raf*, Vol. 13, no. 2, pp. 233 – 262.

McElwain, T. (2004). "Sufism Bridging East and West: The case of the Bektashis," pp. 95-126. *Sufism in Europe and North America*, ed. David Westerlund. New York: Routledge.

Merriam-Webster. (n.d.). *Fact.* In Merriam-Webster.com dictionary. Retrieved February 21, 2023, from https://www.merriam-webster.com/dictionary/fact

___. (n.d.). *Myth.* In Merriam-Webster.com dictionary. Retrieved February 21, 2023, from https://www.merriam-webster.com/dictionary/myth

Millie, J., Barton, G., Hindasah, L. & Moriyama, M. (2014). Post-Authoritarian Diversity in Indonesia's State-Owned Mosques: A Manakiban Case Study. *Journal of Southeast Asian Studies*, 45(2), 194–213. DOI: 10.1017/s002246341400006x.

Mitchell, G. (2015). "Hagiography: Current and prospective contributions". *Journal of Psychology in Africa*, 25(5):390-394. DOI: 10.1080/14330237.2015.1101270.

Mulyati, S. (2020). "Sufi Healing in Indonesia and Malaysia: An Updated Study of Rehabilitation Methods practiced by Qadiriyya Naqshbandiyya Sufi Order". *Esoterik*, Vol. 6, No. 1, pp. 1-32. DOI: 10.21043/esoterik.v6i1.7085.

Munandar, S. A., Susanto, S., and Nugroho, W. (2020). "Tarekat Qadiriyah wa Naqsabandiyah Terhadap Kesalehan Sosial Masyarakat Dusun Gemutri Sukoharjo Sleman". *Jurnal Studi Agama dan Masyarakat*, Vol. 16, No. 1, pp. 35-51. DOI: 10.23971/jsam.v16i1.1833.

Munip, A. (2018). "The Role of al-Jailaini's Hagiography Among Javanese Muslims in Yogyakarta". *El-Harakah,* Vol. 20, No. 2, pp. 135-154. DOI: 10.18860/el.v20i2.5344.

___. (2019). "The Javanese Translation of Syaikh 'Abd al-Qadir al-Jailani's Hagiography: An Intertextuality Analysis of an-Nur al-Burhani". *Analisa*, Vol. 4, No. 02, pp. 187-203. DOI: 10.18784/analisa.v4i02.911.

Munjid, A. (2014). "A Pilgrimage Through the Mist of Legends: Reconstructing the Life and Works of 'Abd Al-Qadir Al-Jilani". *Afkaruna*, Vol. 10 No. 1. DOI: 10.18196/AIIJIS.2014. 0028. 17-31.

Mustamar, A. M. S. (1952). *Lubab al-Ma'ani*. Kudus: Menara Kudus.

Nasr, S. H. (2006). *Islamic spirituality: Foundations*. Routledge.

___. (2010). *The Garden of Truth: The Vision and Promise of Sufism, Islam's Mystical Tradition*. HarperCollins.

Noer, D. (1990). *The Modernist Muslim Movement in Indonesia, 1900-1942*. Oxford University Press.

Oakshott, M. (1961). *Rationalism and Politics.* North Yorkshire: Methuen & Co.

Orsi, R. A. (2016). *History and Presence.* Cambridge, MA: Harvard University Press.

Özkan, M. (2017). *Sacred Place, Divine Encounter: Sanctity and Sufism in a Turkish Town*. Syracuse University Press.

Perpustakaan Nasional. (n.d.) *Hikayat Syekh Abdul Qadir al-Jailani* (Manuskrip). Jakarta: Perpustakaan Nasional.

Peuch, J-C. "Turkey: Religious Orders Still Key Element In Secular Life", *Radio Free Europe Radio Liberty*, February 15, 2001, https://www.rferl.org/a/1095745.html.

Pieper, J. (1958). "The Concept of Tradition". *The Review of Politics*, 20: 465–91.

Ricklefs, M. C. (2001). *A History of Modern Indonesia since c. 1200.* Palgrave Macmillan.

Rippin, A. (2005). *Muslims: Their Religious Beliefs and Practices (*2nd ed.). Routledge.

Rondolino, M. A. (2017). "Some Foundational Considerations on Taxonomy: A Case for Hagiography." *Religions,* 10.10 (538): 1–9.

Roth, W. M. (2012). *Fist-Person Methods: Toward an Empirical Phenomenology of Experience.* Rotterdam: Sense Publishers.

Rothstein, M. (2016). "Hagiography: A Note on the Narrative Exaltation of Sect Leaders and Heads of New Religions". *The Oxford Handbook Online.* DOI: 10.1093/oxfordhb/9780190466176.013.29.

Schimmel, A. (1975). *Mystical Dimensions of Islam*. University of North Carolina Press.

Sewpaul, V. (2006). "The Power of Biography: Shifting the Boundaries of Knowledge Through Emancipatory Pedagogy and Critical Consciousness." *Social Work/Maatskaplike Werk*, 42(2). DOI: 10.15270/42-2-305.

Shils, E. (1981). *Tradition.* Chicago: University of Chicago Press.

Shively, Kim (2020). "Sufism in Modern Turkey" (435-448), in *Routledge Handbook on Sufism*, edited by Lloyd Ridgeon. London & NY: Routledge.

Silverstein, B. (2009). "Sufism and Governmentality in the Late Ottoman Empire," *Comparative Studies of South Asia, Africa and the Middle East*, Vol. 29, No. 2, pp. 171-185.

Smith, J. I. (1990). *Approaching the Qur'an: The Early Revelations*. White Cloud Press.

Syukur, M. A. & Muhaya, A. (2015). "Economic Movements Within Sufism in Java: A Case Study on Qadiriyah and Naqsyabandiyah Sufi Orders". *Journal of Indonesian Islam*, Vol. 9, No. 2, pp. 229-256. DOI: 10.15642/JIIS.2015.9.2.229-256.

Taji-Farouki, S. (2007). *Beshara and Ibn 'Arabi: A Movement of Sufi Spirituality in the Modern World*. Oxford: Anqa Publishing.

US Department of State. (2018). *2018 Report on International Religious Freedom: Türkiye.* URL: https://www.state.gov/reports/2018-report-on-international-religious-freedom/Türkiye/ .

Trimingham, J. S. (1998). *The Sufi Orders in Islam*. Oxford University Press.

Whiten, A., Hinde, R. A., Laland, K. N. & Stringer, C. B. (2011). "Culture evolves". *The Royal Society*, Volume 366, Issue 1567. DOI: 10.1098/rstb.2010.0372.

Widiyanto, A. (2016). "Embodying Popular Piety: Code of Conduct and Death Anniversary in the Tariqah Qadiriyyah wa Naqshbandiyyah". *Ulumuna,* Vol. 20, No. 2, pp. 263-292. DOI: 10.20414/ujis.v20i2.979.

Widodo, A. (2016). "The Spiritual Journey and The Unitive Experience: A Semantic Analysis on the Concept of Wusul in Six Kitab of Tariqah Qadiriyyah wa Naqshabandiyyah".

Ulumuna, Vol. 20, No. 2, pp. 231-262. DOI: 10.20414/ujis.v20i2.811.

Wijaya, I. N. (2019). “Biography as a Source and a Methodology in Humanities Research.” *Humaniora,* Vol. 31, no. 3, pp. 238 – 252. DOI: 10.22146/jh.v31i3.47412.

Woodward, M. H. (1989). *Islam in Java: Normative Piety and Mysticism in the Sultanate of Yogyakarta*. University of Arizona Press.

Yukleyen, A. (2008) “Sufism and Islamic groups in contemporary Turkey,” pp. 381-387, *The Cambridge History of Turkey,* ed. Reat Kasaba. Cambridge: Cambridge University Press.

Zubaida, S. (1996). “Turkish Islam and National Identity,” *Middle East Report*, No. 199, pp. 10-15.

Index

Authors

Prof. Dr. Syafiq A. Mughni, M.A. Completed his Doctoral degree in Islamic Studies at University of California, Los Angeles, USA (1990).
Professor of Islamic Civilization (1997-present); Rector of Muhammadiyah University at Sidoarjo (2001-2006); Visiting Professor at McGill University, Canada (1999) and at State University of New York, Buffalo, NY, USA (2006). Email: mughni54@gmail.com.

Prof. Dr. K.H. Imam Ghazali Said, M.A. Completed his Bachelor degree in Arabic and Islamic Studies at al-Azhar University, Master degree at Khartoum International Institute for Arabic Language, and Doctoral degrees in Arabic Literature at Cairo University and in Islamic Studies at National Islamic University, Surabaya (2012).
Professor of History and Islamic Law (2019-present) and Founder of Pesantren An-Nur, Surabaya. Email: imamghazalisaid@uinsby.ac.id.

Assoc. Prof. Genti Kruja, Ph.D. Completed his Bachelor degree in Sociology at Istanbul University (2003), Master in Sociology-Philosophy (2007) and Doctorate in Philosophy (2015) degrees at University of Tirana, Albania.
Fellow of KAICIID and Oxford Interfaith Forum; Secretary General of KNFSH; and Vice President of ENIB. Email: gkruja@beder.edu.al.

Dr. Nyong Eka Teguh Iman Santosa, M.Fil.I. Completed Doctoral degree in Religion and Cross-Cultural Studies at Gadjah Mada University (UGM), Yogyakarta (2017).
Research Scholar at Hartford Seminary (2014) and Fellow of the Study of the US Institutes (SUSIs) for Scholars on Religious Pluralism at Seattle University (2021). Email: nyongeka@uinsby.ac.id.